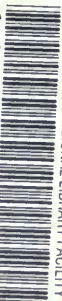


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THE  
SACRED CLASSICS

DEFENDED and ILLUSTRATED:

OR,

An ESSAY

Humbly offer'd towards proving the  
Purity, Propriety, and true Eloquence

Of the WRITERS of the

NEW TESTAMENT.

In TWO PARTS.

In the FIRST of which

Those DIVINE WRITERS are vindicated against the Charge  
of barbarous LANGUAGE, false GREEK, and SOLECISMS.

In the SECOND is shewn,

That all the Excellencies of STYLE, and sublime Beauties of  
LANGUAGE and genuine ELOQUENCE do abound in  
the Sacred WRITERS of the NEW TESTAMENT.

WITH

An Account of their STYLE and CHARACTER, and a Representation of their Superiority, in several Instances, to the best  
CLASSICS of GREECE and ROME.

To which are subjoin'd proper INDEXES.

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By A. BLACKWALL, M. A.

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M,DCC, XXV.



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L O N D O N :

Printed in the Year M, DCC, XXV.



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T H E  
P R E F A C E.



IN respect to the subject it self which I treat of, I cannot pretend to present my reader with a discourse entirely new: but if the copiousness and choice of my materials, with the manner and method of my managing and disposing of them be consider'd, it may appear that there is something new in this Essay.

I have read the best and most authentic *Greek* writers, with a view of comparing them with the divine writers of the new Testament; by which I have been enabled to prove the purity

## P R E F A C E.

rity and elegance of numerous passages, which for several ages have by eminent scholars been condemned for solecisms.

Many learned and good men, whose sentiments may not entirely agree with mine in the First Part, will, I believe, allow me to be right in the Second; and in general acknowledge the sublime eloquence and noble beauties of the inspir'd writers; only charge me, which I humbly acknowledge, with a very imperfect representation of them. I have done my poor endeavours; and have perhaps, by opening the way, done service to the publick, by giving the hint to some greater and more able genius, who is qualify'd to do more justice to this *glorious subject*.

With modest scholars and Christians the honesty of my intention and the diligence of my labours will plead for  
favour-



## P R E F A C E.

favourable abatements. If any such worthy person shall think it proper to correct any of my mistakes in public, it will not be by way of haughtiness and insult, but charitable advertisement and instruction; and tho' I may have opposers I shall have no enemies; nor shall I express any resentment, but return my grateful acknowledgments. Thro' my whole Essay, I hope none can charge me with ill manners, or want of fidelity in my quotations and representation of things. Those doctrines of heavenly charity and eternal truth condemn all spight, envy, and ill manners, and the effects of such vile qualities, scurrilous language and railing, and disdain; and are infinitely above all equivocation and sorry sleights of worldly cunning; and what some soften with the term of pious, but, in plain terms, are impious frauds.

On

## P R E F A C E.

On the other hand, if any of those unhappy wits, who undervalue and despise the language of the sacred writers, because they don't understand it, or hate and are afraid of the doctrines it expresses, shall attack me in a hostile manner, as I shall be so far from apologizing for my self, that I shall own and glory in some parts of their charge: so if any thing shall be thought material, and to have the appearance of a rational objection, I shall endeavour to vindicate my labours upon the sacred and most admirable writers of the new Testament, which unworthy, tho' well-meant labours I humbly submit to the judgment, and recommend to the acceptance and patronage of the pious and intelligent reader.

A. BLACKWALL.

T H E  
SACRED CLASSICS  
Defended and Illustrated.

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P A R T I.

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C H A P. I.

*By way of Introduction, wherein an account is given of the Hebraisms of the new Testament; several mistakes of antient and modern critics and grammarians upon this head are discover'd; the peculiarities of the sacred writers, and the pretended barbarisms or foreign words and phrases are defended, by shewing that the same liberties are taken by the best and most accurate Greek authors.*

§. I.



E are so far from denying that there are *Hebraisms* in the new Testament, that we esteem it a great advantage and beauty to that sacred book that it abounds with them.

The old Testament is the rich treasury of all the sublimity of thought, moving tenderness of  
B passion,

passion, and vigorous strength of expression, which are to be found in all the language by which mortals declare their minds.

The *Hebrew* is an original and essential language; that borrows of none, but lends to all. Some of the sharpest pagan writers, inveterate enemies to the religion and learning of both Jews and Christians, have allowed the *Hebrew* tongue to have a noble emphasis, and a close and beautiful brevity<sup>a</sup>. The metaphors in that admirable book are apposite and lively; they illustrate the truths expressed by them, and raise the admiration of the reader. The names of men, animals, &c. are very significant. One word is often a good description, and gives you a satisfactory account of the chief and distinguishing property or quality of the thing or person nam'd.

It would be no difficult matter for a man of diligence and good taste, competently skill'd in the *Hebrew* and classical learning, to prove that the *Hebrew* Bible has every beauty and excellence that can be found in all the *Greek* and *Roman* au-

<sup>a</sup> Iamblichus apud Flac. Illyric. de stylo SS. Literarum, Tract. 5. p. 452. Præstantia novi Testamenti non minuitur, si dicamus illud Hebraïsmis scaterere. Leusden. Philol. Heb. mixt. Spicileg. Philol. c. 40 p. 436.

thors; and a great many more and stronger than any in all the most admir'd Classics.

Was ever history related with such neat plainness, such natural eloquence, and such a choice variety of circumstances, equally probable and moving, as the history of the antediluvian Patriarchs; of *Abraham* and his descendants; and particularly of *Joseph* and his brethren? *Theocritus* and *Virgil* come nothing near to those lively descriptions, those proper and sweet comparisons, that native delicacy of turn, and undissembled fervency of passion, which reign in *Solomon's* divine pastoral.

The prevailing passion in such poems is described above the imitation of art, and the reach and genius of all other authors<sup>b</sup>. The *Wise Man's Proverbs* and *Ecclesiastes* contain a select variety of precepts of good and happy life, derived from their true principles, by a strong genius and very elevated capacity, improv'd by a thorow knowledge of mankind, and a long course of experience. They have such a superiority in their sense and agreeable manner of expression, that any critic would wonderfully hazard his reputation, who shou'd, with *Julian* the Apostate, presume to bring them into any comparison with

<sup>b</sup> Dr. *Fiddes's* Theologia Practica, p. 517.



the dry precepts of *Theognis*, or the affected turns and spruceness of the morals of *Isocrates*.

The laws and commandments of the most high God are deliver'd in grave and awful terms; and if compar'd either with the *Attic* or *Roman* Laws, it will immediately appear, that the first as much excel the last in force and softness of expression, as they do in the wisdom of their constitution, and their sure tendency to promote the sincere piety and happiness of mankind.

The songs of *Moses* and *Deborah*, and the *Psalms*, that most precious treasury of devotion and heavenly poetry, raise the soul to the highest heavens; and are infinitely more marvelous and transporting than the noblest and most happy flights of *Pindar* and *Horace*. There is nothing in all the tragedians, not in *Euripides* himself, so masterly in his mourning strokes, that is equally moving and tender with the *Lamentations* of the Prophet *Jeremy*. *Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night! O all ye that pass by, behold and see, if there be any sorrow like mine<sup>d</sup>.* The complainant is so very miserable, that he has no friend or comforter left to open his grief to; he is

<sup>c</sup> Jer. ix. 1.

<sup>d</sup> Lamen. i. 12.

forc'd to implore the pity of strangers and passengers; and then his distress is so great and visible, that he needs no words to raise compassion: he only desires them to look upon his distressed state, and then judge whether any sorrow could be equal to his. 'Tis a piece of superlative beauty, and in one thought comprises all the eloquence of mourning. " Did we ever find, says the eloquent Dr. South, " sorrow flowing forth " in such a natural prevailing *pathos*, as in the " *Lamentations* of *Jeremy*? One would think " that every letter was wrote with a tear; every " word was the noise of a breaking heart; that " the author was a man compacted of sorrows, " disciplin'd to grief from his infancy, one who " never breath'd but in sighs, nor spoke but in a " groan." Where did majesty ride in more splendor than in those descriptions of the divine power in *Job*? chap. xxxviii, xxxix, xl.

Can any prejudice so far bias any man of common understanding (tho' ever so much an enemy to his own pleasure and improvement, by having a low opinion of the sacred writers) as to make it a question with him whether *Job's* natural history, his description of the ostrich, the eagle, vultur, *Behemoth*, *Leviathan*, &c. do not very much excel

<sup>c</sup> Serm. Vol. IV. p. 31.

*Aristotle*, *Pliny*, and *Eliau*, as well in the eloquence and grandeur of the language, as in the truth of the philosophy? The *Greek* and *Latin* poets have happily exerted their talents in drawing a fine horse, and yet no wonder that they all yield so much to the horse in *Job*; since the almighty and infinite mind, who created that noble and useful creature, has graciously condescended to entertain us with a perfect and most transporting description of one of the chief pieces of his own workmanship in the animal creation<sup>f</sup>.

One might with pleasure enlarge upon numerous instances of the sublimity and admirable beauties of the old Testament, which are above imitation, and defy criticism and censure. But I proceed to name a few out of many vigorous *Hebraisms* in the new Testament. To do things acceptable to God is common language. To do things acceptable before, or in the presence of God, is a *Hebraism*: but does it not enlarge the thought, and enliven and invigorate the expression? And is it any breach of the rationale of grammar, or does it any ways trespass upon concord or government? It places every serious reader under the inspection and all-seeing eye of the most Highest; and

<sup>f</sup> Job xxxix.



therefore is apt to inspire him with a religious awe for that immense and adorable Presence.

That God Almighty hears prayers is an expression common to all writers. That prayers ascend up to heaven as a sweet-smelling savour to God, is an *Hebrew* form of speech not of less vigour, propriety, or agreeableness.

'Tis a beautiful allusion to the odors and fragrances of sacrifice and incense ascending into the skies; grateful to God Almighty as his own appointment; and a proper expression of the duty and obedience of his pious worshippers<sup>g</sup>. In the *Acts* of the Apostles the prayers and almsdeeds of the devout *Cornelius* are said to be ascended as a memorial before God; that is, as an acceptable sacrifice; for in *Leviticus* the offering of incense is call'd a memorial<sup>h</sup>. St. *Paul* calls God to witness that he vehemently loves the *Philippians* in the bowels of Jesus Christ, that is with the most affectionate tenderness and Christian charity. But could any words in any language represent that love and goodness with such energy and power as these, which affect both soul and body, and pierce into our inmost constitution, which raise the tenderest sentiments of human nature,

<sup>g</sup> Psal. cxli. 2. Acts x. 4.

<sup>h</sup> Levit. ii. 2.

and heighten them by the strongest and most sacred endearments of Christianity. But 'tis in vain to bestow words upon any person to convince him of the excellence of this divine passage, who does not *feel* the force and *pathos* of it<sup>1</sup>.

There are a great many ways of expression which are originally *Hebraisms*, but have been transplanted into the *Greek* by the best authors; and are now proper and genuine phrases in the *Greek* tongue; tho' that be rashly deny'd by several grammarians and commentators.

§. 2. There was in the last century a famous contest between *Pfochenius* and our countryman *Gataker*. The first affirm'd that there were no *Hebraisms* at all in the *Greek* of the new Testament. But 'twas impossible he should have success in that attempt. Indeed in his book he proves some passages, which had been thought by many to be peculiar to the *Hebrew* language, to be good *Greek* too: but he is generally too forward and assuming; and produces many of his authorities out of low writers, which can have no rank among the genuine Classics. *Gataker* runs into the contrary extreme, and denies the

<sup>1</sup> Philip. i. 8. Gen. xliii. 30. Esa. lxiii. 15.

purity of several expressions in the new Testament, tho' they be found in the first-rate *Greek* authors, because they are likewise used in the *Hebrew* Bible. Which seems to me very humour-som and unreasonable; because different languages in many instances agree in phraseology and common ways of speaking; and a form of speech in any language, which agrees with the *Hebrew*, is so far from deserving to be rejected for that reason, that 'tis more authentic and valuable, as agreeing with that sacred and original language.

This learned man will not grant that the noblest and best poets do establish any idiom; and says no phrase can be prov'd to be pure *Greek*, only because it is found in poets, tho' they be the most celebrated for purity: which is an affirmation that tends to render some of the noblest productions of human wit of little service; and some of the greatest masters barbarians in their own language. There are indeed some peculiarities in the poets, some liberties in ranging their words, and some words which prose-writers scarce ever use. But the greatest part of the phrases and figures of language are common to the poets and prose-writers. The plainest and purest of the prose authors in some places are as daring in strong metaphors and high flights, as the

loftiest poets themselves. *Herodotus*, *Thucydides*, *Plato*, and *Xenophon*, a very familiar and easy writer, sometimes have as high expressions, and as much going out of the vulgar way, as any thing in the chorus of the tragedians, or the lofty stanza's of *Pindar*. *Herodotus* frequently uses the *Tmesis*, so rare in prose-writers; and delights in *Homer's* expressions, even when most daring.

Ἀνὰ τ' ἑδραμον καὶ ἔβλασεν — παραγυμνοὶ ἔπος — ἐκπλώσαντες τῷ νόε in *Herodotus*<sup>k</sup>, πλεῖσιν χρεὶν παιδεία in *Plato*<sup>l</sup>, Πετραὶ τ' ἠλίβατοι, and οἱ πῦρ πνέοντες in *Xenophon*, more bold and poetical than *Homer's* μένεα πνέοντες<sup>m</sup>, are instances of poetical liberties not the most daring, which are taken by those prose-writers. There are vast numbers of the same nature, some few of which we may have occasion to produce in the procedure of this work. Can any equal judge, who does not condemn these chief authors of *Greece*, be offended at that beautiful bold expression of *St. Luke*, Πλοῖον μὴ δυναμένω ἀντοφθαλμεῖν τῷ ἀνέμῳ, *when the ship could no longer look the storm in the face?* *Oecu-*

<sup>k</sup> p. 431. l. 21. Her. 9. p. 526. l. ult. Herod. 6. p. 335. l. 35.

<sup>l</sup> Plat. Ref. 5. 372. Ed. Massieu.

<sup>m</sup> Xen. Cyr. exp. 1. p. 27. Xen. Hellen. 7. The critics allow poetical expressions to be prudently us'd by prose-writers. Δεί γὰρ χρῆσθαι αὐτῇ ποιήται — ἐξαλλάττει γὰρ τὸ βιωθὸς καὶ ξενικὴν ποιεῖ τὴν λέξιν. Arist. Rhet. 1. 3. c. 3.

*menius,*



*menius*, a native *Greek*, and commentator on the sacred writers, seems not to relish this noble expression, but formally and coolly tells us, that the word is properly apply'd to a man only.

'Tis a vigorous compound word us'd by *Polybius*, and in this place is surprizingly bold and agreeable; and the passage is rais'd and strengthen'd by two lively *Prosopopeïas*. 'Tis the observation of the great critic *Demetrius Phalereus*, that something of the poetic phrase and spirit gives nobleness and magnificence to a discourse<sup>n</sup>. Indeed there always wants both spirit and pleasantness in a prose-author, who is altogether insensible of the charms and graces of poetry. But when and how far to throw in the heightenings and embellishments of poetry is not to be learnt by tumbling over scholiasts and writers of Lexicons, nor raising dust in libraries; but requires a delicate ear, a quick apprehension and great strength and soundness of judgment. How small a portion of the poetical spirit fell to the share of Mr. *Gataker* appears from all his writings; particularly his translation of the *Greek* verses he quotes into *Latin*. That smooth line of one the politest and sweetest of the *Greek* poets<sup>o</sup>,

<sup>n</sup> Dem. Phal. 112. p. 71.

<sup>o</sup> Theoc. Id. 27. v. 64.

Παρθένος ἔνθα βέβηκα, γυνὴ δ' εἰς οἶκον ἀφ' ἐγῶ,

is so heavily fetter'd, and moves so awkwardly in this gentleman's *Latin* version, that I believe it will make a very grave man smile.

*Veneram ego huc virgo, at mulier sum jam hinc  
reditura*<sup>p</sup>.

This digression, I hope, will be easily pardon'd, because the use and pertinence of it will appear in the process of this work.

§. 3. It will now be a fit preparation to the following chapters to shew that not only this learned man, but several authors, antient and modern, native *Greeks*, celebrated linguists and commentators, have too forwardly pronounc'd many places in the new Testament to be mere *Hebraisms*, *Ara-bisms*, &c. which are found exactly parallel to the common expressions of the first-rate writers of old *Greece*; and have boldly affirm'd many to be false and barbarous, which upon examination come up to the standard of primitive purity. I enter upon this examination, not with the least intention to gratify the vanity of contradict-

<sup>p</sup> Gat. de sty! N T p. 131.

ing or finding fault with great men in the commonwealth of letters, to whose names and memories I shall always pay a sincere respect and deference. I only in this dissertation humbly propose and design to do justice to the sacred books, and to prevent the prejudices that young scholars may receive by the authority of some great men, against the style of our Lord's Apostles and Evangelists; by confuting some vulgar errors, and wiping off some dirt that has been thrown upon these precious volumes. Therefore the nature of my work obliges me to make it appear, without disrespect or reflection, that little regard is to be had to many celebrated critics on this head, who, without considering the matter deeply, and reading the Classics and divine writers with the view of carefully comparing them together, have magisterially dictated to the world, that the *Greek* of the new Testament is either quite a new language or a barbarous dialect prodigiously different from the common. Many young scholars, taking the charge of solecisms, blemishes and barbarisms in these sacred authors for granted, have, to their great loss and disadvantage, conceived an early disgust, and have either neglected to read those inestimable treasures of wisdom and genuine eloquence, or have read them with a careless indifference and want of taste.

To pursue my design. I begin with the laborious gentleman we nam'd first.

Ἰδὼν ἰδόν<sup>q</sup> in the Septuagint and the new Testament writers is a vigorous repetition after the *Hebrew* dialect; but 'tis at the same time pure *Greek*.

*Lucian* has it, and 'tis quoted by *Pfochenius*: but his adversary sets aside *Lucian's* authority; and says he mixes many poetical phrases in his style, and insinuates this may be one. Or else he rather supposes, that that scoffing buffoon uses it here by way of contempt and ridicule of the sacred phrase. Tho' I think there is no ground for these suppositions, let 'em pass. We prove the expression classical by authority superior, and such as must entirely silence all cavils. Ἐφασαν λέγοντες, and ἔφη λέγων in *Herodotus*<sup>r</sup>, ἔθει δρόμῳ in *Thucydides*<sup>t</sup>, and σῶν ἂν ἀπελθὼν ὥχστο in *Plato*<sup>t</sup>, are the same repetitions express'd in the same manner.

But ἐς ἀλκὴν ἀλκιμα and μεγάθει μέγας<sup>v</sup> are repetitions more harsh and licentious than any I have observed in the divine writers. Προφήτης is instanced by *Gataker*, as ridicul'd by *Lucian*, as

<sup>q</sup> Acts vii. 34. Exod. iii. 7. Gat. de styl. N. T. 98.

<sup>r</sup> Her. Gr. 9. 509. l. pen. 3. 219. l. 44.

<sup>t</sup> 5. 297. l. 11.

<sup>t</sup> Plat. Phæd. p. 164. l. 30, 31. in Divin. Dial. Cant.

<sup>v</sup> Her. Gale 3. p. 205. Her Gr. 1. 19. l. 11.



if it was not a classical word; and he says not a word to vindicate it<sup>w</sup>: but *Herodotus* often uses it, and sure the authority of such a noble writer is enough to support it<sup>x</sup>.

Ἀλλὰ for εἰ μὴ is objected against, and thought not to be pure and classical; but *Herodotus* puts it beyond all exception<sup>y</sup>. The children or sons of *Israel* for *Israelites*, and sons of men for men will not be allow'd by this writer to be an idiotism of the *Greek* language, nor justify'd by *Homer's* sons of the *Greeks*; because, says my author, *Homer* is a poet, and the poetical language will not establish any idiom. And he farther says that no *Greek* author uses sons of men for men. But *Herodotus*, whom most of the critics allow to be a tolerable good *Greek* author, speaks commonly in this manner, the sons or children of the *Lydians*, *Æthiopians*, *Ionians* stand barely for *Lydians*, *Æthiopians*, and *Ionians*<sup>z</sup>.

The learned man seems to reject ἀπὸ ἀνωθεν ἕως κάτω<sup>a</sup> in *St. Mark* as a form very rarely, if ever, us'd by the approv'd Classics: but expressions ex-

<sup>w</sup> Gat. p. 80.

<sup>x</sup> Ἐπειτα ἐπισκοπεῖτε τὰς προφῆτας τὸ αἷτιον τῆς παραβύτου κακῆς Her. Gr. 9. 543. l. pen. So does *Plato*, *Alcibiad.* 2.

<sup>y</sup> Gat. de styl. N. T. 204. *St. Mar.* ix. 8. *Herod. Gr.* 7. 420. l. 38.

<sup>z</sup> *Her. Gr.* 1. 10. l. 33. 3. 167. l. 46. 5. 303. l. 11.

<sup>a</sup> *St. Mar.* xv. 38.

actly parallel are very commonly us'd by the best authors of *Greece*; μέχρι πόρῳ τῆς ἡμέρας εἰς ὅτ' ἔσαι — ἐπὶ μᾶλλον εἰς τότε, *till that time*<sup>b</sup>.

Tho' it cou'd not be allow'd that *Pfochenius* had prov'd from *Euripides*, that οἶκος for a *Family* or *Lineage* was classical *Greek*, yet the authority of *Herodotus* and *Demosthenes* must carry it. Δεύτερος ἔτος τῆς οἰκίας ταύτης, *he was the second of this family*. Φυλάσσω, *to observe laws, rites and customs* is deny'd to be us'd by the antient *Greeks*, but against the resistless authority of the two foremention'd noble authors.

*Herodotus* having spoken of several, both religious and civil, rites and customs prevailing among the *Persians*, concludes, ταῦτα μὲν νῦν ἔγω φυλάσσειται *these things are thus observ'd and practis'd*. *Demosthenes* tells the *Athenians*, that they ought to consider and weigh well what laws they enact, but, when they have made laws, to keep and observe them<sup>c</sup>.

Χορτάζω is said to be us'd only of the feeding of brutes, and never of men, in the *Classics*. *Lambert Bos* brings several instances to the con-

<sup>b</sup> Xen. Hel. 7. p. 469. Æschin. adv. Ctes. p. 63. l. 2. Oxon. Her. Gr. 1. 40. l. 16. Plat. Alcib. 2. p. 151. Ed. Hen. Steph.

<sup>c</sup> Her. Gr. 1. p. 56. l. 6. Demosthenes adv. Mid. p. 390. l. 5.

trary. *Plato* uses it of human creatures: Βόσκον-  
ται χορταζόμενοι ἢ ὀχεύοντες<sup>e</sup>. Tho' it must be  
acknowledged, that the men there described acted  
below the dignity of their nature, and the dictates  
of their reason, and were totally degenerated, and  
deeply sunk into a state of brutality and fortifish-  
ness. 'Tis in my thoughts a perverse and unrea-  
sonable adherence to an hypothesis once laid  
down, to object against a word or phrase in the  
new Testament being pure and classical, because  
it is more us'd in the *Hebrew* or *Syriac* than the  
*Greek*. When a word or construction is found  
in any good and authentic writer of old *Greece*,  
nothing but obstinacy can hinder any man from  
allowing it to be pure and proper. *Gataker* has  
fix'd upon an instance very foreign to the purpose  
he design'd it for: Χαρὰν μεγάλην σφόδρα ἐχάρε-  
σαν<sup>f</sup>, where he says there is a double *Hebraism*;  
*he rejoic'd a joy*, and then *exceeding great*: and  
whatever can be said to the contrary, he deter-  
mines 'em to be *Hebraisms* or *Syriasms* rather  
than *Grecisms*.

They were originally in the *Hebrew*; but 'tis  
certain they are equally proper in *Greek*. Con-  
struction parallel to χαρὰν ἐχάρεσαν may, I believe,

<sup>e</sup> Plat. Resp. 9. p. 266. l. 25. Ed. Maffey.

<sup>f</sup> St. Mat. ii. 10. Gat. de stylo, p. 258.

be found in above two hundred places in four or five of the chief authors of *Greece*.

Συμβεβλημένος συνεβλήυσεν αὐτοῖς τάδε<sup>g</sup>, διανόημα διανοεῖσθαι<sup>h</sup>, δέησομαι ὑμῶν μετρίαν δέησιν<sup>i</sup>, σφοδρὰ μεγάλην is not worse *Greek* than ἔθνος μέγα ισχυρῶς and Αἴην ισχυρὰ τιμωρεῖαι in *Herodotus*<sup>k</sup>. *Grotius*, *Piscator*, and *Castalio* tell us, that the use of a participle for a substantive is a *Hebraism*, without taking any notice that 'tis common in the best *Greek* and *Roman* authors. Ὁ πειράζων in *St. Matthew* is *the Tempter*; τοὶ τὰς λέγοντας and τῶν λεγόντων are *the Orators* in *Demosthenes*, and τῶν τυραννεύοντων are *Kings* and *Governors* in *Isocrates*<sup>l</sup>.

A reverend commentator on *Acts* vii. 2. with a grave air informs his reader, that 'tis customary with the *Hebrews* to add the word man, when it imports no more than the word to which it is annex'd. But the nicety of the observation had been spoil'd, if he had added, and 'tis customary likewise in the *Greek* writers of the best age and merit. Ἀνθρώπῳ βασιλεῖ in *St. Matthew* is as good *Greek* as βασιλεῖ ἀνδρὶ in *Homer*; ἄνδρα στρατηγὸν in *Thucydides*, ἄνδρες δικασταὶ in *Demosthenes*,

<sup>g</sup> Xen. Cyr. Exp. 2. 1. 12. p. 81.

<sup>h</sup> Plat. de Leg. 10. p. 220. Camb.

<sup>i</sup> Æschin. adv. Ctesl. 41. l. 13, 14. add.

<sup>k</sup> Gr. p. 280. l. 16. 172. l. 39. Her. Gr. 1. 22. l. 39.

<sup>l</sup> St. Mat. iv. 3. Herod. Gr. 3. 172. l. 39. Dem. 1. Olyn. 4. l. ult. adv. Mid. 411. l. 38.



Ὀϊόβαζος ἀνὴρ Πέρσης in *Herodotus* and *Xenophon*<sup>m</sup>; *Tully* has *Homo Gladiator*<sup>n</sup>.

Μικρῶ καὶ μεγάλῳ in *Acts* xxvi. 22. is a *Hebraism*, says the learned *Grotius*: but the same form of speech in *Thucydides* shews it to be *Greek*, πόλιας, καὶ μικρὰς, καὶ μεγάλας°. No form of expression has been cavill'd at more by the defamers of the style of the new Testament than the use of the particle ἐν; and particularly put before the instrument with which any thing is done. Ἐν σόματι μαχαίρας and ἐν μαχαίρᾳ are affirm'd by almost all commentators to be a pure *Hebraism*.

But as this particle is us'd much with the same variety in other significations, so peculiarly in this we find it in the purest classic authors. So διαφθεύρονται ἐν ταῖς χερσιν αὐτῶν in *Thucydides*, ἐν Φοναῖς ὀλλυται in *Aristophanes*. So that the observation of the excellent *Grotius* on 1 *Theff.* iv. 18. ἐν τοῖς λόγοις τέτοις<sup>r</sup> By or with these words

<sup>m</sup> St. Mat. xxii. 2. Hom. Ἰλ. γ'. 170. Thuc. i. 41. l. 15. Her. Gr. 9. 551. l. 41. Xen. Cyr. Exp. i. 6. i. p. 41. l. 1.

<sup>n</sup> Tullii Ep. ad Fam. 12. 22. l. 1.

° Thucid. 4. p. 277. Aristoph. Aves. v. 1071. 1 *Theff.* iv. 18. Hom. Ἰλ. α. Xen. 8. 7. i. 329. Wells. St. Mat. vi. 7. Xen. Cyrop. i. 3. 14. p. 16. Oxon. Grec. ἐν δόλῳ. St. Mark xiv. 1. οὐκ ἐν δόλῳ, unjustly, Plat. Euthyphron. p. 6. l. 1. Plato has ἐν εὐφημοτάτοις ὀνόμασιν ὀνομάζειν, to call 'em by the most favourable names. 2 Alcibiad. p. 140. Edit. Hen. Steph.

comfort one another, is vain: ἐν, says he upon the place, is added after the *Hebrew* manner: the purer *Greeks* express the instrumental cause by the dative alone. *Homer* has ἐν ὀφθαλμοῖσιν ἰδῶμαι, ἐν ἑρανοῖς σημείοις, *by signs from heaven*, is in *Xenophon*. Ἐν πολυλογίᾳ, *for their much speaking*, in *St. Matthew*, is exactly parallel'd by that passage in *Xenophon* ἐν τῷ μὲ ἔπαισεν ὁ διδάσκαλος, *for this my master struck me*. *St. Mark* has ἐν δόλῳ, *deceitfully or by treachery*: *Plato's* ἐν δίκῃ, *justly*, exactly parallels it. *Piscator*, on *Revel.* xviii. 2. affirms that ἐν ἰσχυρί is put for ἰσχυρῶς by a *Hebraism*; but εἰ μὴ παρέσονται ἐν τάχει in *Thucydides* proves it pure *Greek*<sup>p</sup>.

The excellent *Grotius*, on *St. Mat.* v. 21. assures his reader that the dative case there cannot be said of the persons who spoke, but must mean the persons spoken to. However that place may be translated, 'tis certain from *Thucydides* that his assertion is rash and wrong, ὥς κὴ τοῖς παλαιοῖς ποιηταῖς δεδήλωται, *as it has been declared by the anti-ent poets*<sup>q</sup>.

The great *Casaubon*, who had a good notion of the purity and propriety of the new Testament *Greek*, and has illustrated many passages by parallel classical expressions, sometimes too unad-

<sup>p</sup> *Thucid.* 4. p. 277.

<sup>q</sup> *Thucid.* 1. 9. l. 5.

vifedly pronounces thofe to be mere *Hebraifms* which are found *Grecifms*, and prov'd fo by the beft authors. Μεθύειν, fays this learned critic, on St. *John* ii. 10. according to the uſage of the *Hebrew*, does not fignify here *to be drunk*, but only *chearful drinking within the bounds of temperance*. It fignifies the ſame in the *Grecian* Claffics. *Herodotus* of the *Persians* fays, that when they have drank chearfully and freely, then they debate about the moſt ſerious and important affairs. The word is μεθυſκόμενοι, which often exprefſes *the debauchery and crime of drunkenneſs*, but muſt here be limited to an *allowable indulgence*<sup>r</sup>. The ſame judicious ſcholar is miſtaken when he charges St. *Luke* with want of purity in chap. iv. 3. of the *Acts*. He will not allow τή-γησις to be a claffical *Greek* word for a *prifon*; and unwarily fays, thoſe who ſpeak *Greek* with more purity wou'd have us'd φυλακήν. If *Thucydides* be an author of pure *Greek* this censure is wrong; if not, this controverſy is at an end. He has ἀσφαλεſτάτην τήγησιν, *the ſecureſt hold or place of confinement for priſoners*<sup>r</sup>.

'Twas becauſe that univerſal and judicious ſcholar Dr. *Hickes* run in with the prejudicate opinion of ſeveral eminent men upon this ſubject,

<sup>r</sup> Her. Gr. i. 56. l. 7.

<sup>r</sup> Thuc. 7. 467. l. 14.

and had not himself compar'd the foreign and sacred writers together, that he affirms ποιέω to be *Hellenistical* or *Hebraising Greek*, when it signifies *to perform divine rites, to celebrate a festival, or offer sacrifice*. Which must in his opinion imply that it is not pure and classical *Greek*, or else the assertion wou'd be entirely vain and insignificant; because every body knows 'tis frequently so us'd by the *Greek* translators of the old Testament, and the divine authors of the new; who often use their words and phraseology<sup>s</sup>.

But the most approv'd and noble writers of *Greece* commonly use the very same expression. We have ποιήσαντες ἱερὰ in *Herodotus*<sup>t</sup>, κατὰ γῆν ἐποίησε μυστήρια, *he celebrated mysterious rites*, in *Xenophon*<sup>v</sup>, θυσίαν ἐποίησατο τῇ Ἀρτέμιδι, *he offered sacrifice to Diana*, in *Thucydides*<sup>w</sup>; to which add that of *Herodotus*, ἄνευ γὰρ δὴ μάγῃ οὐ σφί νόμος ἐστὶ θυσίας ποιέεσθαι<sup>x</sup>, *'tis not lawful for them to offer sacrifice without one of the magicians*.

These instances may serve to give young scholars caution not to take things upon trust; nor to be too much influenced by the plausible

<sup>s</sup> Dr. *Hickes's* collection of controversial letters, preface, p. 77. St. Mat. xxvi. 18. Deut. xvi. 1.

<sup>t</sup> Her. Gr. 9. 516. l. 18.

<sup>v</sup> Hellen. 1. p. 30.

<sup>w</sup> Thuc. 8. 529. l. pen.

<sup>x</sup> Her. Gr. 1. 55. l. 37.



conjectures and confident affirmations of grammarians and critics.

§. 4. I now proceed to shew in different instances that great mistakes have been made by antient and modern writers, when they have magisterially determined what is not *Attic Greek* or good *Greek* in general. And I think that some captious critics never so remarkably blunder, as when they attack the propriety and purity of the *Greek Testament*, and presumptuously charge the Amanuenses of the divine spirit with solecisms, and breaches of the reason and analogy of grammar<sup>y</sup>.

*Phrynichus*, a native *Greek*, and professor of criticism, declares κέρω θύραν to be barbarous *Greek*, and, with a dictatorial air, requires κόπιω θύραν to be put in place of it: which wou'd fall hard upon *St. Matthew*, *St. Luke*, and *St. John*, who all use this phrase: but they are as safe as the pure and polite *Xenophon* himself, who has it in his banquet Φίλιππος δὲ ὁ γελωτοποιὸς κρῆσας τὴν θύραν ἔειπε τῷ ὑταχῆσαντι<sup>z</sup>. The Emperor *Julian* ridicules ἐλεημοσύνη, as us'd by our

<sup>y</sup> Facebant illi, qui styllum novi Testamenti non satis Græcum esse (etiam qui sibi aliisque maxime vigilare videbantur) somniabant. Pufor. Græc. Gram. Sac. p. 659.

<sup>z</sup> Lucian. Solecist. p. 758. n. 1.

divine authors for *alms* and *fruits of charity* to the poor; when *Callimachus*, a very elegant and polite author of his own religion, uses it for *mercy* and *goodness*. And is it either an unusual or faint trope to put a noble cause for its genuine effect<sup>a</sup>?

The *Greek* sophists often contradict themselves in their own remarks and critical observations. Especially *Lucian*, one of the most learned and sharp of 'em, transgresses his own rules; seriously uses those expressions which he condemns and scoffs at in better authors, and runs into that absurdity in one place, which he exposes in another. He affirms that *συγκρίνεται τινι*, to be compar'd to any one, is barbarous, which wou'd fall upon St. *Paul*<sup>b</sup>; but the drolling critic seriously uses it in his *Parasite*<sup>c</sup>. He satyrically reflects on *μῶν* and *ἡδ' ὅς*, us'd by authors far superior to him both in the advantage of a better age, and far more elevated genius. *Μῶν* is often us'd by *Plato* and *Aristophanes*<sup>d</sup>. *Ἡδ' ὅς* is almost in every page in the divine *Plato*. I shall only refer to one place, because I propose to prove every thing that I ad-

<sup>a</sup> Callim. Del. not. Spanhemii.

<sup>b</sup> 2 Cor. x. 12.

<sup>c</sup> Luc. Solecist. 743. n. 2.

<sup>d</sup> Plat. de Leg. 10. p. 204. l. 2. Camb. Select. Dial.

vance<sup>e</sup>. The same farcaſtical writer advances a nice diſtinction between ὑβρίζω τινὰ and ὑβρίζω εἰς τινὰ. The firſt he will have to ſignify *the injuring a man in his own perſon*; the laſt *injuring and abuſing any perſon or thing in which he has an intereſt or property, or that is dear to him*, and inſults and laughs at thoſe who neglect his diſtinction: but the ridicule returns upon the ſcoffer, and the critic confounds his own diſtinction. *Plutus* complains of *Timon*, ὑβρίζεν εἰς ἐμὲ, καὶ ἐξεφόρει, *he abuſ'd me, and threw me out of doors*<sup>f</sup>.

There is no diſtinction between theſe two ways of expreſſion in the true clafſic writers, 'Οὐ μόνον εἰς ἐμὲ, καὶ τὰς ἐμὰς ὤρετο δεῖν ὑβρίζειν, ἀλλὰ καὶ εἰς τὰς Φυλέτας δι' ἐμὲ<sup>g</sup>.

*Julius Pollux*, the famous author of the *Onomaficon*, boldly pronounces, that Ἀγὼν Μεσικὸς is not pure *Attic Greek*; it muſt be Ἀγὼν Μεσικῆς. But this ſlight obſervation is overturn'd by the uſage of two excellent *Attic* writers, greater judges and maſters of the purity and graces of the *Greek* tongue, than all the tribe of ſcholiaſts and grammarians; ποιεῖν ἀγῶνας μεσικὸς καὶ γυμνι-

<sup>e</sup> Plat. Apol. Soc, 6. l. ult. Camb.

<sup>f</sup> Lucian. Soleciſt. 759. n. 1. Timon. 81. n. 4.

<sup>g</sup> Demoſt. in Mid. 396. l. 8. ante fin. Ibid. 403. l. 10. & 388. l. 5.

κούς in *Aristophanes*<sup>h</sup>. *Thucydides* has both ways of expression in the compass of a few lines: Ἀγὼν ἐποιεῖτο αὐτόθι, καὶ γυμνικός, καὶ μεσικός — Μεσικῆς ἀγὼν ἦ<sup>i</sup>.

St. *Jerom*, a learned and useful commentator, but too bold a censurer of the sacred writers, strikes St. *Luke* thro' the *Greek* translators of the old Testament, when he reflects on 'em for saying of *Abraham* καὶ ἐκλείπων ἀπέθανε<sup>k</sup>; and adds this remarkable reason, because a good man never fails. Yes, with respect to this world, he fails and sinks, when his soul leaves the mortal and decay'd body. Which is the same expression with that of the great *Cyrus* on his death-bed, who firmly believed a future state and the eternal duration of human souls. Ἀλλὰ γὰρ ἤδη ἐκλείπειν μοι φαίνεται ἡ ψυχὴ, Now my soul begins to fail me, that is, is just leaving this ruinous body, and going into the state of immortality<sup>l</sup>.

*Oecumenius* brings a rash and weak charge against St. *John* for the inaccuracy of his *Greek*; and supports it with a reason becoming such a criticism; because it adds strength to strength, and amplification to amplification; that is, be-

<sup>h</sup> Plut. 1164.

<sup>i</sup> Thueid. 3. 207. l. 15, 22.

<sup>k</sup> St. Luke xvi. 9. Gen. xxv. 8.

<sup>l</sup> Xen. Cyrop. 8. c. 7. p. 334. antepenult.

cause *μειζότεραν* is a more expressive and vehement word than *μείζονα*, and more strongly represents to the reader the intenseness of the Apostle's zeal and Christian charity<sup>m</sup>. The propriety of the word is justify'd by the usage of the best authors. *Thucydides* forms *καλλιώτερος* from *καλλίως*, as *St. John* does *μειζότερος* from *μείζων*· εἰδὲ τὶ ὑμῖν εἴτε καλλιώτερον εἴτε δικαιοτέρον τούτων δοκεῖ εἶναι<sup>n</sup>.

When *Homer* has a mind to brand the most profligate and worthless of mortals with the deepest mark of ignominy, and the utmost severity of contempt, he uses this form,

οὐ γὰρ ἐγὼ σέο φημι χειριότερον βροτὸν ἄλλων<sup>o</sup>.

*St. Paul* very happily expresses his transcendent humility and penitent sorrow, for his mistaken zeal and rage against the name and gospel of the blessed Jesus, by forming a noble comparative from a superlative; ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων, excellently render'd in our *English* translation, *to me who am less than the least of all saints*. *Grotius* on the place names some words compounded much after the same manner; but

<sup>m</sup> St. John Ep. 3. ὡ. 4.

<sup>o</sup> Hom. Ἰλ. β. 148.

<sup>n</sup> Thucid. 4. 280. l. ult.



it seems to me a beauty not to be paralled in the Classics. Such a comprehensive word in *Plato* or *Thucydides* wou'd have been pointed out, and admir'd by interpreters and scholiasts; as the propriety and sublimity of this is justly admir'd and eloquently celebrated by *St. Chrysostom*.

I shall only here beg leave to put in two or three observations which were omitted in their proper place, and then go on to another matter.

*Grotius*, on *Rom.* v. 2. *χάριν ταύτην ἐν ᾗ ἔσηκαμεν*, remarks, that the preterperfect tense is put for the present after the *Hebrew*. He might have said and after the *Greek* manner too. *Demosthenes* has *ἔσηκε γυνὶ σιωπῶν*, *he now stands silent*<sup>p</sup>. And *Homer*:

—— ἐτέρωθεν ἐνὶ κρήτεσσι θεὸς ὥς  
"Ἐσηκί"<sup>q</sup>. ——

*Lucian*, *Suidas*, *Pollux*, and others affirm, that 'tis false *Greek* to join a future tense of a verb to the particles *νῦν*, *ἐν*. But the usage of *Homer*, *Plato*, *Thucydides* and *Xenophon* at once overthrows the groundless fancies and arbitrary determinations

<sup>p</sup> *Demost.* adv. Mid. 398. l. 44.

<sup>q</sup> *Hom.* Ἰλ. γ'. v. 231.

of a thousand sophists and compilers of lexicons<sup>r</sup>.

Νῦν μὲν δὴ τῷ πατρὸς ἀεικέα τίστετε λώβην<sup>f</sup>.

"Ἦσαντο δὲ σὲ προσεῖξι νῦν οἱ ἐπιτήδαιοι". Quotations from the other noble authors abovementioned the Reader may find in *Grævius* upon *Lucian's Solecist*<sup>g</sup>.

To conclude this, after *Grævius* has taken a great deal of pains in producing and examining the clashing and contradictory opinions and determinations of the critics, he makes this just remark; that no rule or determination of theirs is so firmly established but that in some case it fails and admits exceptions<sup>v</sup>.

§ 5. There are, it is confessed, several words and expressions in the new Testament not to be found in any classic author of Greece: because Christianity, tho' it agreed in the main with the

<sup>r</sup> Lucian. Sophist. p. 758. n. 2.

<sup>f</sup> Hom. Ἰλ. λ'. v. 142. Ἰλ. υ. 307.

<sup>g</sup> Plat. Phæd. in Divin. Dial. Select. Cantab. p. 76. l. 7. 8.

<sup>v</sup> p. 759.

<sup>v</sup> Græv. in Luc. Solecist. n. 2. p. 759. Here I add an observation made by Dr. *Whitby*, that *Suidas* and *Phavorinus* say δέω is only to excoriate, and δαίω to beat, whereas δέω is to beat or smite in N. T. St. John xviii. 23. and Aristoph. Vesp. δέρεσθαι κ' δέρειν.

pure *Jewish* religion, yet in many respects it was a new institution, much different from and superior to all former institutions and religions. Therefore 'twas necessary to frame new terms in the *Greek* to reach the propriety and force of the *Hebrew*; and express the most august mysteries and refin'd morals of Christianity, so far exalted above the morals of Paganism; its notions of God, and its religious rites. New names must be given to new things, as *Tully* apologizes for his own practice<sup>w</sup>. That consummate Orator and Philosopher, tho' as careful of the purity of his language as any man, freely makes use of *Greek* words and phrases to adorn his noble body of *Latin* Philosophy. The words judiciously chosen, however before unusual, must needs be proper and satisfactory, that fully express such admirable sense. And who can blame the language, that is capable to understand the philosophy? *Plato*, the admir'd moralist and divine of the pagan world, in his *Theology*, uses metaphorical expressions, harsher than any in the new Testament,

<sup>w</sup> Tul. de Nat. Deor. I. 17. p. 41. Ed. Davis. All writers of great genius have made some new words which have been applauded and received into general use. And shall the new Testament writers, so well qualify'd, be deny'd that privilege, when necessity requir'd it, and the words and phrases sound so well, and are so agreeable to the analogy of grammar? *V. Her. Art. Poet.* v. 46, &c.

and yet not so expressive and apposite to his purpose.

The molting of the feathers of the soul, and raising upward the eye of the mind that was deep plung'd into the dirt and mire of barbarism, sound as harsh and are as distasteful as any one can pretend that mortifying the members of the body, and crucifying the flesh with its lusts and affections do in the Christian institution\*. Indeed there never was any religion, but one branch of it was abstinence from bodily indulgences, and a refusing to gratify the lower and meaner appetites of our nature, on account of decency and purer pleasure; of contemplation and a freer address to God, the fountain of all happiness, in acts of devotion.

*Plato* is justly prais'd for the sound account he gives of this refin'd and improving doctrine. But the clearest and most satisfactory account of it will by a diligent and sober enquirer be found in the Christian philosophy.

To crucify the flesh carries greater force and propriety, than all the best things said upon that subject in the pagan theology. 'Tis a very engaging allusion and accommodation to our Lord's exquisite pains and ignominious sufferings on the

\* *Plat. de Rep.* 7. p. 132. Ed. *Massey*.

† *Plat. Phædo.* p. 82, 90. *Select. Divin. Dial. Camb.* passim in scriptis.

cross for our sake; and represents to us the immense obligations he has laid upon us to be humble and thankful, to be pure and cautious of all thoughts which may tend to withdraw our allegiance from our Saviour, to defile our nature which he took upon him; and unqualify us for the salvation he has purchased; and enjoying the full effects of his most precious passions.

The remembrance of our Saviour's agonies, and the spilling his most meritorious and precious blood for us men and for our salvation, makes every Christian's penitent sorrow for his sins bleed afresh; powerfully touches all the springs of human nature; works up all its tenderness, its hopes and fears; and, in a word, is an argument and motive to every duty of Christianity, which none but monsters of men and sons of perdition can resist.

§ 6. In common morals and matters of converse and historical relation, the sacred writers use the same words and expressions with *Herodotus*, *Thucydides*, *Xenophon*, &c. and have a proper and agreeable method, a beautiful plainness and gracefulness of style, which equal the most celebrated authors in that language. So that the ground and main substance of the language, the words and phraseology in general are the same in  
the



the sacred and foreign Classics. But then there are several words and phrases (besides those which are new for the reasons abovementioned) which are not at all, or not in the same sense in the old Classics of *Greece*. Besides that in these seeming irregularities in the new Testament there is no violation of syntax and the general analogy of language; we are to consider, that there is not one good author extant, but has peculiar ways with him and difficulties, which distinguish him from all others of the same denomination.

The *Pativinity* of *Livy* (which most probably relates to his style) and the obsolete constructions of the *Attic* dialect, renew'd by *Thucidides*, don't prejudice the reputation of those noble, and very entertaining and improving authors in the opinion of capable readers; nor hinder the authors from being great masters of noble sense and language.

Some peculiar forms and idioms in such authors do not diminish their character, but encrease the pleasure of the reader, and gratify his curiosity; they don't extinguish, but rather enliven the beauty and graces of his style.

Κεφαλαιον to wound in the head<sup>a</sup>, ἀπομνηστεύειν, to give thanks<sup>a</sup>, σίνοι ἱερόν, they esteem'd

<sup>a</sup> St. Marc. xii. 4.

<sup>a</sup> St. Luke ii. 38

John<sup>b</sup>, γνωρίζω<sup>c</sup>, ἀποκρίνομαι, *to begin a discourse*<sup>d</sup>, πνεύματι and νότι oppos'd, ἐκνήψατε δικαίως for εἰς δικαιοσύνην<sup>e</sup> are, as far as I have observed, peculiar to the sacred writers. And there are a great many more peculiarities which I have collected; but they are so obvious to gentlemen conversant in these studies, that it is unnecessary here to produce 'em.

I beg my reader's leave humbly to propose one conjecture by putting down ἀγαλλιάομαι as a peculiarity in St. *John*, signifying *to desire with vehemence*<sup>f</sup>. And this sense affix'd to it, which is not strain'd or unnatural, will solve what seems to me a gross tautology in our translation. 'Tis this, *he rejoyc'd to see my day, and saw it, and was glad*, that is, *he was glad to see my day, and saw it, and so was glad*. Let the despisers of the style of the sacred writers delight in such elegancies! but in this signification it runs easy and clean, *he earnestly wish'd or desir'd to see my day, and saw it, and rejoyc'd*. The *Persian*, *Syriac* and *Arabic* versions all give it this sense; and the particle

<sup>b</sup> St. Mat. xiv. 5.

<sup>c</sup> Philip. i. 22.

<sup>d</sup> St. Marc. x. 24. & passim in SS. Literis.

<sup>e</sup> 1 Cor. xv. 34.

<sup>f</sup> St. John's Gospel. viii. 56. I cannot find that *to rejoice* ever signified *to desire earnestly* in old *English*; 'tis plain it does not in our present way of expression.

*ἵνα* in the original seems to require it<sup>g</sup>. The word signifies *to rejoyce* both in the Classics and Greek translators of the Bible; and in the latter it signifies *to give thanks* or *joyfully to praise*<sup>h</sup>: here only *to desire earnestly*, which is a very natural metonymy, whereby antecedents and consequents are put for each other; more natural than the using *ἀσπάζω* to signify *to contend* or *earnestly strive*: which properly signifies *to pant* or *breath hard*. Give me leave to name a few peculiarities in the classic authors of Greece, and then we shall pass on to another matter.

Ἵβρίζω, *to bray like an ass*<sup>k</sup>, ὁμοῖοι ἦσαν θαυμάζοντες, *like people admiring*<sup>l</sup>, κλαυσιγέλως, *a mixture of joy and sorrow*<sup>m</sup>, τηλικῶτος, *so small*<sup>n</sup>, διασκαριφέω, *to disperse or squander away*<sup>o</sup>, τάφος, *a dead body*, in *Thucydides*; in other authors a *sepulchre*<sup>p</sup>. Ἰδιώτης, in *Plato*, is a *prose-writer* in opposition to ποιητής<sup>q</sup>, ἀριθμὸς ὁδῶν, *the length of*

<sup>g</sup> Gravii Annot. in Persic. Evangel. Versionem, p. 96. 2 Col.

<sup>h</sup> Psal. xlix. 16.

<sup>i</sup> Her. Gr. 8. 461. Αἰδέμαντο ἥστωαιρε μὲν.

<sup>k</sup> Herod. Gr. 263. l. 5.

<sup>l</sup> Xen. Cyr. Exp. 3. p. 182.

<sup>m</sup> Xen. Hel. 7. 464.

<sup>n</sup> Demof. Philip. 1. p. 17. l. 10.

<sup>o</sup> Isoc. Areop. p. 194.

<sup>p</sup> Thucid. 1. 74. l. ult.

<sup>q</sup> Ἐν μέτρῳ, ὡς ποιητῆς, ἢ ἄνευ μέτρῳ, ὡς ἰδιώτης. Plat. Phædr. 258. l. 1. before E.

the way<sup>r</sup>, λεωσθέτερος, a foreigner naturaliz'd<sup>f</sup>, προσκαταλείπω, to lose<sup>g</sup>, ἐπικαλῶντες for ἐγκαλῶντες, accusing<sup>h</sup>, ὑπὸ τὸν νηὸν κατακείμενα, when the temple was burnt<sup>w</sup>. A great number of peculiarities beside these might be produced out of the Greek writers if there was any necessity. These may suffice to excuse the sacred authors on this head, who don't more disagree from the Classics in their deviations from the common and more usual forms of speaking, than any one of the authentic Classics does from the rest.

For instance, examine *Herodotus* with this view and you will find so many words and turns of expression peculiar to himself, that upon this consideration you may as well call his language a new species of *Greek*, and a language different from *Xenophon*, *Plato* and *Thucydides*, as call the sacred language of the new Testament *Hebraizing* or *Hellenistical Greek*, or give it any other hard name, which the arbitrary critics shall please to impose. We plainly see by comparing the peculiarities and less usual ways of expression in the sacred and foreign Classics, that these latter have taken larger

<sup>r</sup> Xen. Cyr. Exp. 2. 2. 3. p. 85. l. 5.

<sup>f</sup> Her. Gr. 9. 522. l. 36.

<sup>g</sup> Thuc. 4. 249. l. antepenult.

<sup>h</sup> Thucid. 1. 78. l. 4.

<sup>w</sup> Her. Gr. 1. 19. l. 15.

liberties, and have made nearer approaches to solecism and violation of grammar than the former. Ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται, *because they will not practise and exercise themselves, they will be the more unskilful*, ἐπιφέρειν ὁργὰς τινὶ, *to gratify and oblige any one*<sup>x</sup>. Αἱ δὲ τῶν Βαρκαίων γυναῖκες ἐδὲ ὧν πρὸς τῇσι βρυσὶ γέγονται, *the Barcean women will neither taste the flesh of hogs or cows*<sup>y</sup>. Τάυτην μᾶλλον τῇ γνώμῃ πλεῖστος εἰμι, *I rather encline to this opinion*<sup>z</sup>. Καὶ ἐδένα ἔφασαν ὄντιν' εἰ δακρυόεντ' ἀποστρέφασθαι, *they say there was no man that return'd without tears*<sup>a</sup>. Ἀλλό τι ἔν' ὥς ἕτερον τὴν ἀνδρίαν τῆς ἐπισήμης δύο ταῦτα ἔλεγες; *did you affirm otherwise, than that these two, courage and knowledge, were different*<sup>b</sup>?

§. 7. 'Tis further objected against the new Testament writers, that their language is rough, by adopting barbarous and foreign words and expressions. There are not many of this sort, but are equally to be defended with the old Greek writers, who have many foreign words as well as the sacred Classics. In the times when the most eminent Greek writers flourished, the

<sup>x</sup> Thuc. I. 81.

<sup>y</sup> Her. Gr. 4. 281. l. 25.

<sup>z</sup> Herod. Gr. 7. p. 453. l. 1.

<sup>a</sup> Xen. Cyrop. 4. 25. p. 46.

<sup>b</sup> Plato,



*Persian* empire was of vast extent, and had a mighty influence upon all *Greece*, and therefore by their wars, commerce, and travels many of their words became familiar in the *Grecian* language. So, in the time of our blessed Saviour's Apostles and Evangelists, the writers of these inestimable volumes we humbly endeavour to vindicate, the *Roman* empire had extended its conquests over the greatest part of the world where *Greek* was spoken; and therefore there are several reasons why they should take into their writings some of the *Roman* words and phrases.

Those terms put into *Greek* characters were very well understood by the persons to whom they were addressed; and upon several considerations might be more pleasing and emphatical than the original words of the language.

Shall it be allow'd to *Xenophon*, *Herodotus* and *Thucydides* freely to use *Persian*, *Aegyptian*, and other oriental words; and can it be an unpardonable fault for *St. Matthew*, *St. Mark*, *St. Paul*, *St. Luke*, upon occasion to use *Roman*? or do Ἀσχυ, κανὸς, κασας, βάρις, κάρανος, ἀκινάκης, παρσάλης found stronger or are purer *Greek* than Νῶε, κήρυς, κερωδία, σερδάρια, σπεκράτωρ, σιμιλίδια, κεντερίων.

The inspired writers of the new Testament having all the dialects of the old *Greek* language agree-

agreeably intermixt, the main substance of the sacred book being incontestably the same, both in words and phrases, with those of the purest Classics, and their peculiarities in the signification of some words and turn of some phrases as allowable as the same liberties taken by them, it may with modesty and reason be affirmed that the vigorous *Hebraisms* found in the *Greek Testament* (their construction being perfectly agreeable to good grammar) give great advantage to the divine writings; enrich the tongue with the treasures of a new and noble dialect, and give additional variety and beauty to the heavenly book. Because there are many *Hebrew* or *Syriac* forms of speech in the new Testament, in expressing the rites and ceremonies of the *Jewish* religion, and the relation which the Christian institution bears to that; therefore to affirm in general that the language is intirely different from the classical *Greek* is great rashness, and an error which many people have run into, who have very indecently and unadvisedly attacked the style of the holy writers: I wish Mr. *Lock* had not said of all the Epistles of St. *Paul* without guard or limitation: “ The terms, says he, are *Greek*, but the “ idiom or turn of phrases may be truly said to “ be *Hebrew* or *Syriac*”.

\* *Lock's* preface to *Par.* and *Notes* on St. *Paul's* Epist.

What! is there nothing of the idiom or turn of the old *Greek* in St. *Paul*? Had he learn'd nothing from the pure Classics which he had read, and so pertinently cites? may not a large collection be made out of his *Epistles* of passages which have the true purity and propriety of that noble language? This learned and sagacious man here implicitly followed tradition and the authority of writers, which he would have utterly disavow'd and scorn'd in other cases. I shall close this chapter with a passage or two of *Beza*, who speaks, in my opinion, with great decency and judgment. “ The reason why the Evangelists  
 “ and Apostles mingled *Hebraisms* with their  
 “ *Greek* was not because they were *Hebrews*,  
 “ but because they discoursed of many things delivered in the *Hebrew* learning and law;  
 “ therefore 'twas necessary to retain many things  
 “ of that nature, lest they might be thought to  
 “ introduce some new doctrine. And I cannot  
 “ wonder that they retain'd so many *Hebraisms*,  
 “ when many of 'em are such, that they cannot  
 “ be so happily expressed in any other language;  
 “ or rather cannot be expressed at all: so that  
 “ unless they had retain'd those forms of expression,  
 “ on, they must sometimes have invented new  
 “ words and phrases, which would not have been  
 “ understood. In a word, since they were the

“ only persons whom God was pleas’d to employ  
“ to write all things necessary for our salvation,  
“ we must also conclude that God so guided  
“ their tongues and pens that nothing fell rashly  
“ from them; but that they express’d all things  
“ so plainly, properly and pertinently, that ’twas  
“ impossible for any one to speak of these things  
“ with greater plainness and force<sup>d</sup>.

<sup>d</sup> *Beza* on *Acts* x. 46. p. 455





## CHAP. II.

*Wherein the sacred writers of the new Testament are fully vindicated against the rash and groundless charge of solecisms.*

§. I.



WE are now come to what is esteem'd the grand objection and difficulty; and hope to clear the divine writers of it; and that is that there are solecisms and absurdities in the style of the new Testament. The *Greek* of the holy Gospels and Epistles has been represented to be almost as unpolite and horrid as the *Latin* of the schoolmen. Only some of the censurers of these inspired authors have allowed St. *Luke* to write up to the propriety and purity of the language; and have (I think) very partially and with want of judgment heap'd exclusive praises upon him. 'Tis plain this Evangelist has as many *Hebrew* forms of speech (which these gentlemen do not allow to be consistent with the purity of the *Greek*) as any writer of the new Testament. Scholars of great



note say he has more<sup>a</sup>. *St. Luke* is indeed admirable for the natural eloquence and easiness of his language. And don't the rest write with a wonderful perspicuity, and a very beautiful and instructive plainness? We hope to shew their excellencies in a proper place.

No wonder if these sacred volumes have been attack'd on one hand by lewd libertines, and on the other by conceited critics, since they contain such pure and spiritual doctrines, and preach such profound humility, that at once lay strict restraints upon the lusts and exorbitant appetites, and beat down the vanity and pride of short-sighted and presuming mortals. *Homer* had his *Zoilus*; *Thucydides* was ungratefully carp'd at by a celebrated author, whose chief glory it was to imitate him, even in those forms of expression which he call'd faults; who could not disparage him as a critic, nor come near him as an historian<sup>b</sup>. The incomparable *Tully*, one of the most unexceptionable of all the Classics for the soundness of his sense and purity of his style, has been ridiculously charg'd with solecisms by critics of

<sup>a</sup> Ego contenderim Sanctum Lucam plus Hebraïsmorum usurpassè quam ullum cæterorum N. T. scriptorum. John Vorst. Philol. sacra, in Simon's Text of N. T. c. 28. p. 331.

<sup>b</sup> Vid. *Hobbe's* preface to translation of *Thucydides*.

note, some of which have paid the very same civilities to the inspired authors.

'Tis very pleasant to observe the confidence and pedantry of the old scholiasts and grammarians, *Donatus*, *Servius*, *Acron* and *Porphyrio*, when they charge *Virgil*, *Terence* and *Horace*, with solecism and false *Latin*, and pronounce sentence against those supreme judges and authors of the correctest language and most admirable sense<sup>c</sup>. The sacred writers have been us'd with the same freedom.

§. 2. Before we proceed it may be necessary to establish the notion of a solecism, and lay the foundation of our discourse upon a clear and sound definition.

A solecism, then, as I define it, is a vicious and barbarous way of writing, contrary to the essential reason and rules of grammar, to the concord and government of words in construction, which construction is establish'd and authoriz'd by the most approv'd and best authors in a language.

*St. Augustin*, a sound judge of purity and eloquence, and a just admirer of the genuine and sovereign beauties of the new Testament, has, in

<sup>c</sup> Vid. D. Prat. Gram. Part. II. p. 291, 4.

better and fewer words, defined it to the same sense. A solecism is when words are not applied and adapted to one another in that regular and natural proportion in which they are apply'd and adopted by the antients, whose authority is decisive<sup>d</sup>.

He adds afterwards, what then is purity of language, but the preservation of the usage of it recommended and established by the authority of the antients?

*Erasmus* speaks in the same manner: What is it, says he, to be guilty of a solecism but to speak contrary to the custom of those who speak properly<sup>e</sup>?

*Tiberius*, the Rhetorician, put out with *Demetrius Phalereus* and others by the learned Dr. Gale, defines a solecism to be a change of the common and customary way of speech, which is made without either necessity or ornament<sup>f</sup>. *Charisius* (quoted by the reverend and learned Dr. Prat<sup>g</sup>) says, a solecism has words that either disagree with each other, or that are inconsequent; that is, a solecism is either a breach of concord

<sup>d</sup> De Doctrina Christiana.

<sup>e</sup> Eras. Ep. l. 13. 1. p. 188. Quid enim est solœcissare quam præter consuetudinem rectè loquentium loqui?

<sup>f</sup> Σολοικισμός ἐξ ἀλλοτρίᾳ τῆς ἐν ἰδίᾳ ἐστίν· ἀλλ' ὅτε χρεῖας ἔνεκα ὅτε λόγος τινός.

<sup>g</sup> Grammat. Lat. part. I. 213. γίνεται. Demetr. Phal. 214 p. 123.

and government in grammar, or want of consequence in reasoning. My business will be to shew that those passages in the new Testament, which many eminent commentators and critics have charg'd as solecisms, that is, false and vicious *Greek*, are not so, but pure and proper, by the ready and only way, that is, by parallel expressions and forms of speech in *Homer*, *Anacreon*, *Herodotus*, *Thucydides*, *Xenophon*, *Plato*, *Isocrates*, *Demosthenes*, and a few other authors, which are without dispute acknowledged by all scholars to be the genuine Classics of the *Greek* tongue. I likewise shall endeavour, by the same incontestable authority, to clear several passages which I have not met with in books, but heard in conversation; or that I could not be satisfy'd about, when I found 'em in the sacred books, before I compar'd 'em with the foreign Classics, which carry as much the appearance of solecism as any place attack'd by *Origen*, *Jerom*, *Castalio*, *Piscator*, *Mill*, or any others that have implicitly resigned themselves to the determination of people that went before 'em.

And surely no man of sound and polite letters can be so disingenuous; no Christian, no man of common justice and honesty so prejudic'd against the divine writers of our Saviour's life and doctrines as to condemn in them, the  
same



same thing he justifies in the old *Greek* authors; and censure an expression in *St. Paul*, &c. as a blemish, which in *Herodotus*, &c. he marks out and admires as a beauty.

Indeed the Spirit of divine wisdom directed the writers inspired by him to use the same noble liberties that are taken by the foreign authors, who best understood mankind; and in the most forcible manner apply'd to their reason and affections. *Schmidius*, on *Acts* xv. 22. says to this purpose, “ We ought to be religiously cautious not to “ pretend solecisms or barbarisms in the new “ Testament. We don’t so much as allow that “ there is any appearance of solecism. ’Tis “ certainly great boldness not only to examine, “ but to correct in grammar, the Sacred Spirit, “ the author of languages.” As to solecisms I entirely approve and defend the assertion of this learned man, and the reason he supports it with<sup>h</sup>; but as to his denying that there is any appearance of solecism, I must think he was too zealous and scrupulous without occasion. ’Tis resistlessly plain, that the divine writers do not always confine themselves to plain and common

<sup>h</sup> Apostoli cum — stylum — edocti fuerunt ab ipso Spiritu Sancto, quo doctore & magistro, quis quæso unquam disertius aut magis propriè dicere potuit? *Pal. Gram. Græc. Sac* p. 659.



grammar, but often express their vigorous sentiments in the language of the figurative construction; as all authors do, who have strong and bright notions of things; who have a fullness of sense and fervour of spirit; who are sincerely concern'd and entirely satisfied of the truth and importance of the matters of fact affirm'd, and the doctrines recommended and press'd. 'Tis a just observation of that true critic *Longinus*, that writers of a low size and languishing genius seldom depart from the rules of vulgar grammar. They want that quickness of apprehension, those sprightly images, and that generous warmth and emotion of spirit, which are necessary to produce the sublime. But authors of rich sense and elevated notion write with the unconstraint and noble freedom of the figurative construction'. *Apollonius Rhodius*, as the same *Longinus* observes, is scrupulously exact in keeping up to the precepts of plain grammar, seldom makes an excursion out of the beaten road, or a seeming false step: *Homer* has a vehemence and fire in his genius that cannot be confin'd. Therefore in him, as in all sublime authors, you find bold breaks and surprizing turns; you are perpetually entertain'd with a rational vehemence,

<sup>1</sup> Dionys. Long. §. 35. p. 192. & §. 36. p. 196.

and a succession of sprightly thoughts, and a delightful variation of the order and contexture of his words. In his free and masterly style there are daring liberties and sparkling metaphors, which men of clear discernment and steady judgment admire and are charm'd with; but their splendor and majesty quite dazzle and confound weak-ey'd grammarians and scholiasts. Now wou'd the most bigotted and plodding editor of this cautious and formal poet, so grammatically accurate, presume to compare him with *Homer*, who disregards several little niceties in vulgar grammar, and disdains to be confin'd to an anxious and spiritless regularity<sup>i</sup>.

I cannot here omit a passage out of an excellent writer and critic of our own, equal to the antients. “ The most exquisite words and  
“ finest strokes of an author are those which  
“ very often appear the most doubtful and ex-  
“ ceptionable to a man who wants a relish for po-  
“ lite learning; and they are these which a sour  
“ undistinguishing critic generally attacks with  
“ the greatest violence. *Tully* observes that 'tis  
“ very easy to brand or fix a mark upon what  
“ he calls *verbum ardens*, or, as it may be ren-

<sup>i</sup> Long. ubi supra.

“ der’d into *English*, a glowing bold expression, and  
 “ to turn it into ridicule by a cold ill natur’d  
 “ criticism<sup>k</sup>.

I am highly pleas’d with the account the learned *Beza* gives of the pretended solecisms in N. T. in answer to the intolerable liberties which *Erasmus* often takes with the sacred writers.

According to which account this great man does not esteem ’em to be any blemishes of speech, or violations of rational grammar, but really does justice to the inspired authors; makes short work, and gives up the cause we are attacking.

“ I allow there is the greatest simplicity in the  
 “ Apostolical writings, neither do I deny that  
 “ there are transpositions, inconsequences, and al-  
 “ so some solecisms. But this I call an excellence  
 “ not a fault; and from these — transpositions,  
 “ — solecisms — who can vindicate either  
 “ *Demosthenes* or *Homer* himself<sup>l</sup>?

If these seeming improprieties be real excellencies and beauties, they have no occasion to be clear’d of them; and we only make this very reasonable demand, that the sacred writers in *Greek* may have the same justice with the foreign classical authors.

<sup>k</sup> Mr. *Addison*.

<sup>l</sup> *Beza* in *Acts* x. 46. p. 454.

This learned critic and scholar seems in some places to have forgot this concession. We excuse human infirmities, and wish that some other great scholars and divines had any where spoke with the same temper and respect to the Evangelical and Apostolical style.

That there are any real solecisms in the writers of the new Testament I absolutely deny: the appearances of solecism is the same in them with the authentic writers of old Greece: and this *Solecophanes*, or appearance of solecism, always proceeds from some one of these four causes:

1. *Ellipsis*, or a want of a word, or words, to make up the complement of the sense, or a grammatical period.

2. *Pleonasmus*, or the using more words than are strictly necessary barely to understand the meaning of an affirmation or proposition.

3. Exchanging the several parts of speech, and their accidents one for another, which, to people of weak capacities, renders the discourse perplex'd and difficult; but to those, who have heads right turn'd to polite literature, give high pleasure by the charming variety of ideas, and beautiful allusions, and new relations which arise from such exchanges properly and judiciously made.

4. From *Hyperbaton* or Transposition (under the conduct of judgment and a true genius,



which we suppose of the rest) which puts words out of that order, which, according to the rules of vulgar grammar, is most safe; and the report of heavy and injudicious ears sounds with the easiest smoothness and harmony.

§. 3. *Ellipsis* or defect in the first-rate authors often makes the language strong and close, and pleases an intelligent reader, by leaving something for him to fill up, and giving him room to exercise his own thought and sagacity.

Because the verb is an essential part of a sentence, when that cannot be supply'd by the common ways of filling up the *Ellipsis*, it seems to be as formidable an objection as any the adversaries have rais'd ——— Ὁ γὰρ Μωσῆς οὗτος ὃς ἐξήγαγεν ἡμᾶς ——— οὐκ οἶδαμεν τί γέγονεν αὐτῷ<sup>m</sup>. Tho' this may be made out another easy way, by supposing ἀπῆλθε, ἄφαντος ἐγένετο or ἀπέθανε understood. The people being in a suspense ——— *This Moses is gone, vanished away, or we know not what is become of him.*

Yet if none of those words, or any others of the same importance cou'd be understood; we defend it, and all of the same nature in the di-

<sup>m</sup> Acts vii. 40. from Exod. xxxii. 1. Vid. Psal. ciii. 15.



vine writings by the usage of the antients, which commands language——πολλή γὰρ ἔσται ἡ στρατιὰ —— οὐ πάσης ἔσται πόλεως ὑποδέξασθαι, *the army being large, every city or state will not be able to quarter it*<sup>a</sup>. The Hebrew Septuagint and ecclesiastical writers frequently use the same way of expression. St. Clement has it particularly 1 Ep. to Cor. p. 49. not. 2. where the very learned editor of that venerable father might with equal truth have call'd it classical as *Hellenistical Greek*. So the admirable *Grotius* might as well have call'd it, on *Acts* vii. 40. aforementioned, a *Greek* as a *Hebrew* form of speech<sup>o</sup>.

Sometimes a verb is omitted that is necessary to the sense, but 'tis very easy and obvious to supply it: ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα, i. e. ὁρίζω or βλέπέτω, *let the woman see or take care that she reverence her husband*<sup>p</sup>. The commentators puzzle themselves and their readers about far-fetch'd ways of solving it, making ἵνα superfluous, &c. But this is plain, and so far from being a fault that 'tis an *Attic* elegance: καὶ ὅπως μὴ ἀλώσῃ ἐνταῦθα σὺ

<sup>a</sup> Thucid. 6. 362. l. 17. Her. Gr. 4. l. 6, 7. Xen. Cyrop. p. 12. l. 22, 23. Oxon. Greek.

<sup>o</sup> Deut. iv. 3. Psal. xviii. 30.

<sup>p</sup> Ephes. v. 33. ὅρα, which we suppose here understood, is express'd in *Plat. Gorgias*. p. 512. l. 3. before E. 'Αλλ' οἱ μακάρις ὅρα μὴ ἀλλο τι τὸ γενναῖον, καὶ τὸ ἀγαθόν ἢ τὸ σωζόμενον, καὶ σωζέσθαι.

ἀισχυνόμενος, *take heed lest you be surpris'd or caught thro' your modesty*<sup>q</sup>.

There is an appearance of impropriety in numerous places in the sacred book, which is clear'd by supplying a word understood, and justify'd by incontestable examples of the noblest authors. Ἀρχετός γὰρ ἡμῖν — and then πεπορευμένοι follows, which must agree with ἡμᾶς understood<sup>r</sup>. Παρήγγειλε καὶ τοῖσι Λακεδαιμονίοισι ἀλαβόντας τὰ ὅπλα<sup>s</sup>.

That seeming want of consequence in St. Luke<sup>t</sup>, and *if it shall bear fruit — but if not, cut it down*, is an Attic elegance: καὶ ἢν μὲν εὐμβῇ ἢ πεῖρα — *if that attempt happily succeed — but if not, they should command the Mityleneans to deliver their ships, and demolish their walls*<sup>v</sup>. ἔν ᾧ understood will fill up the sense in both these, and all such cases. Sometimes in a long period in the sacred writers there is a want of consequence, because the last member, which was to answer the precedent, and compleat the sense, is suppress'd; but it is immediately supply'd by

<sup>q</sup> Plat. Gorgias. 489. 1. Aristoph. Ran. 1028. Themoph. 274.

<sup>r</sup> 1 Pet. iv. 3.

<sup>s</sup> Her. Gr. 9. 530. l. 1.

<sup>t</sup> St. Luke xiii. 9.

<sup>v</sup> Thucid. 3. 149. l. 12. Ἰλ. α'. 135.

any man who is a capable reader of any good author.

So in *St. Peter*<sup>w</sup>, *if God spared not the old world, nor the cities of Sodom and Gomorra, nor the angels which fell from their allegiance, and high stations in glory.*——Then he passes on to another thing, without filling up the sense.

'Tis very obvious and easy from the design and argument of the Apostle to supply what is wanting: *Neither will a just God spare these most vile and impious heretics which I have described.* Such an omission is frequent with the most polite and correct of *Roman* as well as *Greek* writers<sup>x</sup>.

The verb *ἐπε* or *ἐφ*η is sometimes understood, which makes an agreeable change of the person, and the turn of the discourse quick: *And he commanded him to tell no man, but go, shew thyself to the priest*<sup>y</sup>. That passage in *Xenophon* is exactly parallel to that in *St. Luke*: *Cyrus bad him be of good courage, 'because he wou'd be with them in a short time; so that, if you please, you will have opportunity of seeing me*<sup>z</sup>.

<sup>w</sup> 2 Pet. ii. 4, 5. 6.

<sup>x</sup> Aristoph. *Plut.* v. 466, 467, 468, 469. *Tul. de Orat.* p. 308. not. a. Ed. Pearce. *Virg. Æn.* I. v. 23, 24. VI. v. 119, 120, 121.

<sup>y</sup> *St. Luke* v. 14. So *Acts* xvii. 3.

<sup>z</sup> *Xen. Cyrop.* I. p. 28. l. 21, 22. Ed. Oxon. *Greek* So *Xen. Hellen.* I. p. 9.

The pronoun, for emphasis and distinction, is sometimes omitted in the sacred writers: πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίης ἔχεις<sup>a</sup>. The best classic writers have the same omission: ἄλλω ἔπρεπεν ὦ Γλαύκων λέγειν, ἂν λέγεις<sup>b</sup>.

Μόνον is often understood in the writers of the new Testament: οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποσείλονται με<sup>c</sup>. So in *Plato*, *Thucydides* and *Sophocles* 'tis omitted<sup>d</sup>.

The verb substantive is frequently understood in the writings of the Evangelists and Apostles<sup>e</sup>; and a learned commentator tells us 'tis an idiom of the *Hellenistical* Language<sup>f</sup>. But ἔστι is as often omitted in the best authors of old *Greece*, and the omission of it might as well have been call'd a *Grecism* or *Latinism* as a *Hellenism*<sup>g</sup>. 'Tis elegantly left out in short quick sayings and moral sentences: οὐκ ἀγαθὸν πολυκοιρανίη<sup>h</sup>. κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον<sup>i</sup>. ἀνάγκη μοι — τὸ παρὸν εὖ ποιεῖν<sup>i</sup>.

<sup>a</sup> St. John vi. 68.

<sup>b</sup> Plat. de Repub. §. 390. l. 24. Ed. Maffey.

<sup>c</sup> St. Marc. ix. 37.

<sup>d</sup> Plat. Crito. 66. l. 26. Dial. Sel. Camb. ἔργῳ καὶ μὴ ὀνόματι. Thuc. 8. §16. l. ult. Sophoc. Antigone v. 549.

<sup>e</sup> 1 Thes. ii. 10. 1 Cor. viii. 7, 8c.

<sup>f</sup> Exam. Var. Lec. 86.

<sup>g</sup> Hom. 'Il. β'. 204.

<sup>h</sup> Isoc. ad Demon. 9.

<sup>i</sup> Plat. Gorgias. 499. l. 5. after C.

The omission of the little words *ὃν*, or *ὃ ἐπὶ*, and *ἀλλὰ*, makes that passage in *St. Paul* to *Timothy* seem a little harsh and abrupt: *μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ κατατροφῇ τῶν ἀκροάτων, not to wrangle and quarrel about words, which is to no profit, but to the subverting of the hearers<sup>k</sup>*. But we find the same omission in authors of the greatest purity; and good critics call it a beauty of the *Attic* dialect: "Ἐμοιγε δοκῶσιν οἱ ἄνθρωποι διημαρτημένοι περὶ τὰς τῆ θεῆς δυνάμεις, καὶ φοβεῖσθαι αὐτόν, οὐκ ἄξιον, *Men seem to mistake about the power of this God Pluto, and to fear him, which is not fit and reasonable<sup>l</sup>*."

Sometimes there seems to be a defect and blemish in a discourse, because one verb or adjective is applied to two nouns, when the sense of it only suits with one; so that either another word must be understood, or the single verb or adjective be taken in a double or two contrary senses: *τάλα ὑμῖς ἐπότισα καὶ οὐ βρώμα<sup>m</sup>*. The verb cannot with equal propriety be apply'd to both the words that seem to be govern'd of it: some add *ἔδωκα*, and the *Arabic* and *Syriac* versions supply it: *I have not nourish'd or fed you with meat*. *Homer* has *δίων διαφυσσόμενοι καὶ σίτον ἐδοντας*. That want of a word in

<sup>k</sup> 2 Tim. 2. 14.

<sup>l</sup> Plat. Cratylus. 403. l. 13.

<sup>m</sup> 1 Cor. iii. 2.



St. Paul to St Timothy seems as harsh as any instance of figurative grammar in the new Testament: *καταβύτου γαρνν, ἀπέχεσθαι βρωμάτων*, *forbidding or commanding not to marry, [commanding] to abstain from meats*". The negative word is put down in the former, and the affirmative understood in the latter part of the sentence. The same *Ellipsis* is often met with in the greatest Classics. So in Tully, when the word *deny* was express'd in the former clause, *say* or *affirm* must be understood in the latter of his sentence°. *No man applauds a person for speaking so that the hearers may understand what he says; but despises him who cannot do it. Every man* must be understood before *despises* in the last Clause<sup>p</sup>.

§. 4. *Pleonasmus*, or using more words than are strictly necessary to make up the grammatical sense, is frequent in the sacred writers, and in all the antient and valuable writers of Greece and

" 1 Tim. iv. 3.

° De Oratore.

<sup>p</sup> Quis fit, Mœœnas, ut nemo quam sibi sortem  
Seu ratio dederit, seu fors objecerit, illâ  
Contentus vivat; laudet diversa sequentes.

Where *nemo* cannot be the nominative to *laudet*, but *omnis homo* must be understood, Reason must supply and fill up this deficiency and departure from plain vulgar grammar.  
*Hor. Sat. 1. 1. 1, 2, 3.*

Rome. The *Pleonasm*, as us'd by these noble authors, is so far from obscuring or flattening the discourse, that it makes the sense intelligible and clear, and heightens the emphasis of the expression: it impresses ideas deep in the mind; and is of peculiar use to raise the value and majesty of great and lofty subjects. The repetition of the same sense varied by different words is not only according to the custom of the *Hebrew*, which has great variety and noble beauties; but nature in many instances directs and requires repetitions; and they are frequent in all languages.

Δοκέω is elegantly *pleonastical* in St. Paul<sup>q</sup>; which is peculiarly worth notice, because upon it depends the emendation of an obscure and faulty rendring of that passage of the Apostle in our *English*: *if any man seems to be contentious*: it should be either, *if any man is dispos'd to be contentious*, or, agreeable to the use of the phrase in the best classic authors, *if any man is contentious*: So *Xenophon* ὅτι ἐδόκει πατρικὸς φίλος αὐτοῖς, *because he was their father's friend*<sup>r</sup>. Ἐν ταῖς πόλεσιν ἐν τοῖς πολέμοις δοκῶσαις εἶναι<sup>r</sup>. So ἐδόξαν ἀδικεῖν in *Aristophanes* is rendered, *they did injuries*<sup>r</sup>.

<sup>q</sup> 1 Cor. xi. 16.

<sup>r</sup> Xen. Œconom. p. 23.

<sup>r</sup> Hellen. 6. p. 410.

<sup>r</sup> Aristoph. Aves. v. 1584.

οἱ δοκῶντες ἀρχεῖν τῶν ἐθνῶν in *St. Mark*, as κυριεύουσιν αὐτῶν, i. e. ἐθνῶν in *St. Luke*<sup>v</sup>.

The eloquent and judicious Archbishop *Tillotson* observes that it is the manner of the *Hebrews* to express a thing both affirmatively and negatively, when they would say it with great certainty and emphasis<sup>w</sup>. And we may further add, which vigorous form of speech is common in the new Testament, and the noblest Classics, whose manner it is to express a thing both ways.

The same thing is expressed three times in *St. John*, once negatively, and twice affirmatively: *He confessed and denied not, and confessed* — He was so just and modest as to confess and not deny the truth; and what he confess'd was this, *that he was not the Messias*<sup>x</sup>. *I speak the truth in Christ, I lye not*<sup>y</sup>; is a solemn and seasonable repetition, proper to convince *St. Timothy* of the pious zeal and authority of *St. Paul*. *Beza* on this place allows it to have great emphasis and says it is an *Hebrew Pleonasm*. To which *Casaubon* replies, and why an *Hebrew Pleonasm* (i. e. so as to exclude it

<sup>v</sup> St. Mar. x. 42. St. Luke xxii. 25.

<sup>w</sup> Ser. Fol. 14. p. 150. on Psal. cxix. 56.

<sup>x</sup> St. John i. 20

<sup>y</sup> 1 Tim. ii. 7. *Beza* and *Casaub.* on place.

from being classical Greek) when the best authors of Greece frequently use it?

St. Luke very vigorously expresses the virulency and rage of the Jews against the doctrines and professors of Christianity in that very apt and lively repetition: *they were filled with malicious zeal, and contradicted the things said by Paul, contradicting and blaspheming*<sup>a</sup>. These furious zealots contradicted St. Paul's heavenly doctrines, and not that only, but they aggravated their obstinacy by impudence and outrageous language; they contradicted without reason and decency; they added horrid blasphemy to their groundless contradiction. *Erasmus* has a scruple upon him whether the repetition be right; but 'tis found in a great majority of books; and that it is not unclassical but pure, I shall shew by parallel forms of expression in the noblest classics; and that it is not flat but emphatical, we not only prove by the frequent usage of the most noble writers in the world; but appeal to the judgment of all persons who understand human nature. A passage parallel to that above-mentioned in St. John we have in *Thucydides*: *That afterwards you may dwell in safety your selves, and have the command of all*

<sup>a</sup> Acts xiii. 45.

Greece consenting to it, not by force, but voluntary, with their good affection<sup>b</sup>.

*Crito*, in expressing his hearty concern for his dear friend *Socrates*, and eagerly pressing him to make his escape out of prison, and thence approaching death, runs into a repetition very natural and moving: *All things must be done this night — but if we delay any longer, it will be impossible, and not feasible, therefore by all means be persuaded by me, and take no other resolution*<sup>c</sup>. If *οικοδομήσει πάντα* in *Herodotus*<sup>d</sup>, and *λυποῖτο λύπας* in *Plato*<sup>e</sup>, be pure Greek, sure no considerate man will carp at *οικίαν οικοδομῆσιν* and *χαράν ἐχέουσαν* in the Evangelist<sup>f</sup>.

Repetition of the same word expresses increase and addition with much force in most languages: *I pray that your charity may more and more abound*<sup>g</sup>. So in *Xenophon* there is a repetition of *πλείων*, multitudes still *more* and *more* pour'd in upon them<sup>h</sup>. *Beza's* altering the reading in *St. Luke*

<sup>b</sup> Thucid. 6. p. 405. l. 3, 4. Καὶ τῆς αἰπάσης, Ἑλλάδος ἐκείνης καὶ βίᾳ, κατ' ἑννοιαν οὐκ ἡγήσιντι.

<sup>c</sup> *Crito* 54. l. 2. Ed. Camb.

<sup>d</sup> *Herod. Gr.* i. 41.

<sup>e</sup> *Plato Soc. Ap.* 8. Camb. *Plato Theag.* 129. Hen. Steph.

<sup>f</sup> *St. Mat.* ii. 10. vii. 28.

<sup>g</sup> *Phil.* i. 9.

<sup>h</sup> Ὀχλοὶ πλείων καὶ πλείων ἐπέββα. *Xen. Cyrop.* 7.



xix. 4. and preferring *πρεσβεραμῶν* to *πρεδραμῶν* upon the authority of one manuscript and one printed book, is intolerable liberty, and the reason he gives weak and vain; because *πρεδραμῶν* ἔμπροσθεν will make a *Pleonasmus* — That learned man had read fifty instances of *Pleonasmus* in the most accurate and celebrated authors. They are so common in both *Roman* and *Greek* authors, that I shall only name one out of the noble historian *ἐκωχέονται προκαύσαντες πρώτον*<sup>i</sup>.

In comparatives a repetition invigorates the sentence, and doubles the emphasis. We have *μᾶλλον πρεσσότερον* in the new Testament, parallel'd in the Classics, *ὡς ἄμεινον ἔη τεθνήσκει μᾶλλον ἢ ζῆναι* — *μᾶλλον ὀλβιώτερος*<sup>k</sup>. Another strong word still added gives the utmost advantage and vigour to the expression: *πολλῷ μᾶλλον κρείττον* is as strong an emphasis as any language can bear; but no language can reach the glory of the subject the Apostle there treats of, and the excessive happiness which he describes<sup>l</sup>. *Isocrates* has the very same bold beautiful form of speech apply'd to a subject infinitely inferior<sup>m</sup>.

<sup>i</sup> Herod. Gr. 5. p. 289. l. 8.

<sup>k</sup> St. Mark vii. 36. Herod. Gr. 1. p. 12. l. 22. *ibid.* 1. 13. l. 17.

<sup>l</sup> Philip. i. 23.

<sup>m</sup> *Isoc.* Archid. p. 416. l. 3. Basil. Gr. 1546.

*Erasmus*, upon this place of the Apostle, well observes that he doubles the comparative out of vehemence, and to describe excessive preference; and adds, and that according to the idiom of the *Hebrew* tongue. He ought either to have omitted the latter clause, because your critics, that find fault with the style of the new Testament, always by it mean that it is not classical *Greek*: or else he ought to have said, and that according to the manner of both the *Hebrew* and *Greek* tongues.

Repetition of a principal word in a long period is often found in the best authors; and since it is excus'd in them by their capable readers, it wou'd be great injustice to reflect upon it as unpoliteness or deformity in the sacred authors. Τέτον τὸν Μαῦσῳ begins a verse in St. *Luke*, and towards the middle τέτον is repeated, and then the Evangelist finishes his period<sup>n</sup>.

So in *Xenophon* a section begins with ὅρῳ, δὴ ἀν-τὸν, then after five lines, without completing the sense, and with the interposition of other matters, and a very long parenthesis, that polite writer repeats ὅρῳ, δὴ with a change of ἀντὸν κεκοσμημένον in the beginning, into τὸν κόσμον τὸ πᾶν in the latter part of the period<sup>o</sup>.

<sup>n</sup> Acts vii. 35.

<sup>o</sup> Xen. *Cyrop.* i. 3. 2. p. 10. *Grec. Oxon.* Vid. *Plat. Theag.* p. 128. l. 3, 4.

When

When St. Paul and any of the other sacred writers have a period any way interrupted or perplex'd after this manner, sad outcries are made of the unpoliteness of the style, the breach of grammar, of inconsequence and barbarism. In the classic writers such liberty is excus'd and vindicated, when all the favourable allowances shou'd be made for the style of the new Testament that can be made, for reasons which cannot equally be pleaded for the others. No language can supply words and expressions equivalent to the vehemence and impetuosity of the sacred writers spirit, to the heavenly sublimity of the notions, to the august mysteries, and most blessed and important morals contain'd in those divine compositions.

Sometimes one thing is expressed as if it was two; *for the hope and the resurrection of the dead*, that is, *for the hope of the resurrection of the dead*, and *in the region and shadow of death*, are instances of this form of speech in the new Testament<sup>p</sup>. 'Tis usual in the *Hebrew* and *Greek* translators of the old Testament<sup>q</sup>:

<sup>p</sup> Acts xxiii. 6. St. Mat. iv. 16.

<sup>q</sup> Ἔς σημεῖα καὶ καιρῶς, ἰ. ε. ἐς σημεῖα τῶν καιρῶν. Gen. i. 14.

And not uncommon in the noble Classics ἐθυστο καὶ προσθυμέστο, *he sacrific'd and was very zealous*, that is, *he very zealously sacrific'd*†.

Two relatives are often in *Hebrew* us'd for one†: the *Septuagint* often use the same repetition; and so do the *Evangelists* and *Apostles* of our Lord. But this manner of expression is not a mere *Hebraism*, but is us'd by the most approv'd and pure authors of *Greece*; πότερον ὁ Ἐρως ἐκείνῳ ἔστιν ἔρως, ἐπιθυμεῖ αὐτῷ. Αὐτὸς is often superfluous and put down when the principal noun makes a compleat sense without it: πειράσσομαι τῷ πάπτῳ ——— συμμαχεῖν αὐτῷ<sup>w</sup>.

The pronoun σὲ is redundant in *Herodotus* in a manner that appears more licentious than any thing of this nature in the new Testament<sup>x</sup>.

† Herod. Gr. 9. § 24. l. 30. Herod. Gr. 8. 493. Aristoph. Pax. v. 238.

† Psal. i. 4.

<sup>e</sup> Exod. iv. 17. St. Mar. vii. 25. 1 Pet. ii. 24. in which two places αὐτῆς and αὐτῷ are left out, the transcribers vainly fancying 'em to be false *Greek*; and Dr. Mill pronounces it *Hebraizing Greek*.

<sup>v</sup> Plat. Conviv. 1192. Francofurt.

<sup>w</sup> Xen. Cyr. p. 15. l. ult. Gr. Oxon. Two pronouns are redundant in Herod. Gr. p. 248. βεβλημένον τὸν βασιλέα — τῆτον εἰδέναι τὸ πλῆθος — κελύειν μὲν πάντας.

<sup>x</sup> Τί σε ἐγὼ κακὸν ἢ αὐτὸς, ἢ τῶν ἐμῶν τίς σε προγόνων ἐργάσατο, ἢ σε ἢ τῶν σῶν τίνα. Herod. Gr. 8. 493. l. 12, 13, 14. The pronoun is often redundant in *Latin*: Virginem *islam*, Thaidi quæ dono data est, scin' *eam* hinc civem esse? Ter. Eun. 5. 5. v. 9, 10.

*Plutarch* justly admires *Thucydides* for his clear and most marvellous representation of the fatal overthrow of *Nicias* and all his forces in *Sicily*. In the conclusion of that description that noble historian makes use of a select variety of synonymous words to express with all possible emphasis that universal and remediless mischief.

*In all respects they were entirely defeated, and they suffered no small mischief in any particular: but they were cut off with an universal destruction, both army and fleet; there was nothing but what perish'd.*

Several passages will, in the second part, be produc'd out of the sacred writers, which claim a superiority over the noblest places in *Greek* and *Latin* Classics. At present I cannot but think that the variety and emphasis of those elegant and sublime repetitions of *St. Paul* to the *Ephesians*<sup>2</sup> are at least equal to that celebrated passage. The best translation must do injury to the great original. But that conclusion of the Apostle, εἰς πάσας τὰς γενεὰς τῷ αἰῶνι τῶν αἰώνων defies any version to come any thing near; and commands our wonder.

<sup>1</sup> *Thucid.* 7. p. 468.

<sup>2</sup> *Ephes.* iii. 20, 21.



The sacred writers often use repetitions for reasons superior to any that can be given for the use of them in foreign authors. *The word was with God, and was in the beginning with God*, is a repetition that divines judge was intended by the Apostle to confute the impudence of *Cerintus*, who asserted that the *Demiurgus* or *Creator* was estrang'd or separated from God.

“ Nothing, says an excellent divine and champion of Christianity, “ can be more directly level'd against that doctrine than this assertion of St *John's*, that *the Word, who was the Creator of the world, was from the beginning, or always with God*<sup>a</sup>.

'Tis said of the Messiah by St. *John*, that *he made all things, and without him was not made any thing that was made*; where the blest Apostle lays down this essential truth both ways, first by way of affirmation, and then by negation, to give this fundamental article the utmost sanction, and exclude all possibility of just exception. The eternal Word created all worlds and their inhabitants: we are not to except any part of the creation, not the invisible things above, angels, principalities, powers; which the heretics pretended to distin-

<sup>a</sup> Dr. *Waterland's* second sermon on the divinity of our Saviour. p. 23, 24.

guish from this lower creation: for they stupidly pretended that the upper and lower world had not the same author<sup>b</sup>.

§. 5. *Hyperbaton*, or the transposition of words and members of periods out of the common order and situation, may give an uneven and rugged sound to the untun'd ear and judgment of plodding scholiasts and mere drudges in grammar: but those seeming embarrassments and harshnesses of language often represent the things describ'd with a correspondent sound and full effect; and agreeably diversify the style; and entertain a judicious ear that wou'd be offended with a style over-polish'd,

<sup>b</sup> Dr. *Waterland's* second sermon on the divinity of our Saviour, p. 46, 47. "After the *Arrian* controversy arose, the Catholicks made good use of this latter part of this text especially, which is so very expressive and emphatical. The *Arrian* principle is, that the Son was the first thing that God had ever made; and that God made him immediately by himself, without the intervention of any other person. Against this the Catholicks pleaded that nothing was made without the intervention of the Son, the Apostle having emphatically declared, that *without him was not any thing made that was made*. There was therefore nothing made immediately by the Father without the intervention and concurrence of the Son. Consequently the Son was not made at all, since it is absurd to imagine that he interven'd or concur'd to the making himself; which would be the same as to say, that he existed before he existed, or was *prior* to himself.

and gliding with a perpetual smoothness, and uninterrupted current.

Flowery meadows, open champains stretch out into a large extent, clear gently flowing rivers, and regular rows of trees, planted and prun'd with art and exactness are very charming and delightful. But falls of water, wears and rapid streams, that murmur loud, that toss loose stones, and dash against little broken rocks; threatening precipices and rugged mountains covered with trees flourishing in their wild wafts, and green bushes growing out of the clefts of the crags, dress up a landscape in its full beauties, and consummate the charms of the prospect. A style that imitates the different appearances of nature, and, as some express it, its beautiful irregularities, which I wou'd rather call its beautiful varieties, entertains the mind and imagination with a most grateful variety of sensations and reflections; and gratifies the curiosity of human nature with a perpetual succession of new-rising scenes and fresh pleasures.

That place in St. *John*<sup>c</sup>, καὶ ὑμεῖς τὸ χάρισμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει is perplex'd and put out of the plain order, but cannot be said to be more harsh or misplac'd than that trans-

<sup>c</sup> 1 John ii. 27

position in *Herodotus*: "Ἀλλό τι ἢ λείπεται τὸ ἐν-  
θεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος<sup>d</sup>."

That transposition in *St. Matthew* ὥστε τὸν τυ-  
φλὸν, καὶ τὸν καφὸν, καὶ λαλεῖν, καὶ βλέπειν may seem  
a little unusual and irregular, but we have the  
same in *Homer*: δῖμωγῇ τε καὶ εὐχωλῇ πέ-  
λας ἀνδρῶν Ὀλλύντων τὲ καὶ ὀλλυμένων<sup>e</sup>, where there  
is no room to object that the inversion of the  
natural order was occasioned by the necessity of  
the verse, because either way that is equally se-  
cur'd. The natural position of the fifth verse  
of *St. Paul's* epistle to *Philemon* should have been  
thus: *Hearing of thy love to all saints, and the  
faith which thou hast in our Lord Jesus Christ.*  
Our translators improperly retain'd the transpo-  
sition, which will not be endured in *English*, but  
such construction is allowable in *Greek*, and  
us'd by the noblest authors. That of *Demosthenes*  
is entangled much after the same manner, and  
cannot be translated into *English*, preserving the  
order of the words. Ὅι μὲν ἐχθροὶ καταγελοῶσιν, οἱ  
δὲ σύμμαχοι τεθναῖσι δέει, τὸς τοιούτους ἀποσώλεις.

Sometimes the words are not transpos'd or en-  
tangled, but an epithet is transfer'd by a meto-

<sup>d</sup> Her. Gr. i. 45. l. 4. Thucid. 7. 417. l. antepenult.

<sup>e</sup> St. Mat. xiii. 22. Hom. Ἰλ. δ'. 450. Διὸ καὶ Ἐυριπίδῃ  
καλεῖν τὸ αὐτὸ ἀμαρτανέειν ὅτι τῷτο ὁρᾷ ἐν ταῖς τραγω-  
δαῖς. Aristot. Heinf. Exercit. fac. p. 223.

nymy from the most proper word to one that appears less so; but is dependent upon it, and related in sense.

So in St. *Luke* πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ, for πορευομένης, which is parallel'd by that in *Herodotus*, οὔτε ὅπλων ἐκτέταται ἀρτίον ἐδὲν for ἀρτίων<sup>f</sup>. The *Latines* sometimes take the same liberties, especially the poets: *Ufus purpurarum sidere clarior*<sup>g</sup>. Μείζον μῆκος τῷ βωμῷ for βωμὸς μείζονος μήκος makes the sentence strong and compact, and gives an agreeable change to the construction, but is inferior to that vigorous inversion πόσων σπυρίδων πληρώματα κλασμάτων, for πόσας σπυρίδας πλήρεις κλασμάτων, which enlarges and ennobles the expression<sup>h</sup>. There is a beautiful passage in *Plato*, which resembles this in the inspired writer, and is turn'd after the *Hebrew* manner, whereby substantives are put for adjectives, κυπαρίττων ἐν τοῖς ἄλσεσιν ὕψη καὶ κάλλιη θαυμασία<sup>i</sup>.

The learned *Grotius* conjectures that εὐθύς is transpos'd in St. *Matthew*<sup>k</sup>, ἀνέβη εὐθύς for εὐθύς ἀνέβη, as soon as he had gone up, and justifies the

<sup>f</sup> St. Luke ix. 53.

<sup>g</sup> Hor. Ode 3. l. v. 42.

<sup>h</sup> Herodot. St. Mark viii. 20.

<sup>i</sup> Plat. de Leg. l. p. 625. Ed. Ser. & Hen. Steph.

<sup>k</sup> St. Mat. iii. 16.



phrase by authorities out of *Æschylus* and *Aristotle*: to which I add a parallel instance out of a very pure author: *ἐπειδὴ δὲ ἡρέθη τάχιστα*, as soon as ever he was elected<sup>1</sup>. So upon this supposition our translation should run; *After Jesus was baptized, as soon as he came up out of the water: the heavens were opened, &c.* To say our Saviour immediately came out of the water after he was baptiz'd, seems to be a low circumstance of small importance or use: but take it the other way, and it very clearly and gratefully introduces the account of the following glorious appearance, and awful attestation from heaven of our Saviour's intimate relation and dearness to the Lord of eternity.

St. *Paul* makes a noble repetition and interruption in his style, out of a generous eagerness and impatience to express his fervent charity and gratitude to good *Onesiphorus*, for bravely standing up for the cross of Christ, and himself, our Lord's glorious prisoner and champion; when other timorous professors meanly deserted him in the time of his distress and danger.

The Apostle begins with a prayer for the good man's family: *The Lord grant mercy to the house of Onesiphorus; for he often refreshed me, and was*

<sup>1</sup> Xen. *Cyrop.* 1. 5. 6. p. 30. lin. pag. 20.

*not ashamed of my chain: but being in Rome very carefully sought me, and found me out. Then the sacred writer stops his period, and suspends his sentence, to repeat his acknowledgments and prayer with renew'd fervour and gratitude: (The Lord grant that he may find mercy from the Lord in that day) and in how many instances he ministered to me in Ephesus you very well know<sup>m</sup>.*

Read over the choicest authors of Greece and Rome, and, among their many parentheses and transpositions of style, you will scarce ever find one brought in a manner so pathetic and lively; nor for a reason so substantial and unexceptionable.

§ 6. There is often great appearance of irregularity in the exchange of nouns and verbs, words and their accidents one for another, which may startle and confound people of a low taste and genius; but yield an agreeable variety and entertainment to judicious and capable readers of the noblest authors. By this various changing and sorting of the words which compose language, there arise infinite numbers of new and pleasing ideas; the stores and riches of speech are multiply'd; you see things in all their postures and

<sup>m</sup> 2 Tim. i. 16, 17, 18.

relations, in all their variety of dress and colouring.

The principal noun is put for the pronoun which uses to stand for it to vary the expression, and prevent the too frequent repetition of it. *When the Lord knew that the Pharisees heard that Jesus made and baptiz'd more disciples than John°.* The noble orator of *Athens* speaks in the same manner of himself: *No body here makes any mention of Demosthenes, no one charges me with any crime.* Plato, in one of his dialogues, introduces *Euthyphro* thus speaking of himself: *Euthyphro wou'd not excel vulgar mortals, if I did not perfectly understand all these things<sup>p</sup>.*

A substantive is often us'd by the sacred writers of the new Testament for an adjective, which the schcolmen call putting the abstract for the concrete; and it is a compact and vigorous way of expression, originally *Hebrew*: ἔσονται γὰρ ἐκείναι ἡμέραι θλίψις<sup>q</sup>, but it is far from being a barbarism or repugnancy to pure *Greek*: νόμῳ μὲν γὰρ τιμὴ τοιαῦτα and ἐδόκει μωρία εἶναι ταῦτα, *these*

° John iv. 1.

p Dem. de Cor. 50. l. 7. per Foulks & Friend Sop. 119. l. 9. Plat. Euthyph. 5. l. 1. Ἐνετίλλετο ὁ Κροῖσος ἑπαιρωτᾶν τὰ χρηστέα, εἰ στρατεύηται ἐπὶ Πέρσας Κροῖσος. Herod. Gr. 1. 70. l. ult. Herod. Gr. 7. p. 432. l. 31.

q St. Mark xiii. 19.

*things seem'd to be folly*<sup>r</sup>. The putting one sense for another sometimes may sound harsh to over-nice ears; but 'tis common in the best authors, sacred and foreign. *To see corruption and taste death* in our divine writers will not by capable judges be condemn'd as improper and unclassical, who read and approve those liberties in the noblest Classics: *Θάσαι, φίλος, ὡς καλὸν ὄζει*, *see, my friend, how fragrant it smells*! *Ἐπαίοντες σιδηρέων*, in *Herodotus*, is *feeling of weapons, being vulnerable*, tho' the original signification of the word is *to hear*<sup>s</sup>. *Κωφός* is put for *ἀλαλος* in the new Testament<sup>v</sup>: we have *κύματι κωφῷ* in *Homer*, and *surdo verbere* in *Juvenal*<sup>w</sup>.

As fine a writer and sound critic as any we have, justly pronounces the transition in the author he comments upon, from the sense of hearing to that of seeing, to be an elegancy<sup>x</sup>.

There is a remarkable exchange of one pronoun for another of a different person in *St. Matthew* xxiii. 37. *πρὸς αὐτήν*, the same as *ἑαυτήν* for *σεαυτήν*: on which the learned *Grotius* observes, " 'Tis an expression of the eastern people, who

<sup>r</sup> Thucid. 6. 357. l. penult. Thucid. 5. 316. l. 5.

<sup>s</sup> Theoc. 1. v. 149.

<sup>t</sup> Herod. Gr. 3. 170. l. penult.

<sup>v</sup> St. Mat. ix. 33.

<sup>w</sup> Hom. *Ἰλ.* ξ'. v. 16. *Juven.* Sat. 13. v. 194.

<sup>x</sup> Dr. *Potter* on *Lycophron.* v. 253. p. 138.

“ join words or pronouns of the third person  
 “ to the first and second person after a pronoun  
 “ relative or a participle, which one may ob-  
 “ serve in many passages of the *Hebrews, Syrians,*  
 “ and *Arabians.*’ The great man shou’d have  
 added, and the same form of speech is used by  
 the old and purest *Grecians.* βέλει σὲ θῶ, καὶ  
 φοβηθήναι, καὶ χρησασθαι τῷ ἑαυτῷ τρόπῳ<sup>γ</sup>.

The article ὁ is set for a pronoun relative, ἡ  
 πεισμονή, *this persuasion*, in the sacred writers: to  
 which that place in *Thucydides* exactly corre-  
 sponds, ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι, *among these*  
*the Athenians first*<sup>z</sup>.

*Lewis Capellus*, on *St. Mark* ix. 23. in vain  
 therefore observes, that τὸ for τέτο may pass in  
 verse, but in plain prose is scarce to be en-  
 dur’d.

Words of comparison are sometimes so exchang-  
 ed and boldly express’d in sacred writers, that rash  
 critics have not forbore to charge ’em with unal-  
 lowable and unparallel’d liberties. How justly we  
 shall now examine. The superlative in *St. John*  
 stands for the comparative<sup>a</sup>: πρῶτος μὲν, *before me.*  
 The politest and most accurate Classics write in

<sup>γ</sup> *Æschin. adv. Ctes.* 98. v. 3. Vid. *Plat. Alcib.* 1. 143.  
 l. 28. πρὸς τὴν ἑαυτῷ μητέρα, *to your own mother.*

<sup>z</sup> *Galat.* v. 8. *Thucid.* 1. p. 4 v. 8.

<sup>a</sup> *St. John* i. 15.



the same manner: δεινότητος σαυτῷ ταῦτα ἦσθα, *you out-did your self in these matters*<sup>b</sup>. The comparative is put for superlative in St. *Matthew*: μικρότερος for ἐλάχιστος: so in *Anacreon*: χαλεπώτερον δὲ πάντων<sup>c</sup>. *Plato* has the positive for the superlative: ἀπάντων ἄσλιος<sup>d</sup>. The divine writers vary the comparative, and by addition of another word give it strength and vehemence: Φρονιμώτεροι ὑπὲρ ὑδὸς Φωτὸς in St. *Luke*, which is agreeable to the usage of the Septuagint, κρείσσον τὸ ἐλκος σὺ ὑπὲρ ζῶας<sup>e</sup>. And the most accurate authors among the *Greeks* and *Romans* have parallel forms of expression: οἷσιν ἡ τυραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότερον<sup>f</sup>: *Virgil* has

—— *scelere ante alios immanior omnes*<sup>g</sup>.

To express any thing superlatively excellent or great, the *Hebrews* say, 'tis great or excellent to or before God: Which noble manner of speech the new Testament writers imitate. St *Luke* has ἀρεῖος τῷ Θεῷ<sup>h</sup>, ἐξάνιον γ' ὅσον, *prodigiously*; τί Θεῶν θαύμασμα, *a rare and exquisite piece*. ἐρητορικὴ δαιμονία τίς τὸ μέγεθος, *of a wonderful pow-*

<sup>b</sup> Xen. Mem. Soc. i. 2. 46. p. 27. Wells

<sup>c</sup> St. Mat. xi. 11. xviii. 1. Anac. Od. 46. v. 737. Barnes.

<sup>d</sup> Plat. Gorg. 472. l. 4. before the end.

<sup>e</sup> St. Luke xvi. 8. Psal. lxii. 4. Grabe Sep. in our translation, 63. 4.

<sup>f</sup> Herod. Gr. i. 23. l. 43.

<sup>g</sup> Æn. I. 347.

<sup>h</sup> Acts vii. 20. Jonah iii. 3.

er and force, in the classic authors seem to bear some resemblance to this *Hebrew* beauty<sup>i</sup>.

The Evangelists and Apostles after the *Greek* translators promiscuously use nouns of number; they put *one* for *the first*; μιᾷ σαῶσάτων for πρώτη<sup>k</sup>. which is called a *Hebrew* phrase, but 'tis classical; and good *Greek* too: ἀνὴρ μέγας πειπλῆς σπιθαμῆς for πέντε σπιθαμῶν<sup>l</sup>. *Juvenal* has

————— *sexta cervice feratur*<sup>m</sup>.

It appears by this, that the famous *Jewish* historian *Josephus* had not read, or not minded, those passages in *Herodatus* and several others, which might be produced out of other *Greek* authors; when he affirmed that this manner of expression was a pure *Hebrew* Idiom, and formally promised to give peculiar reasons for it<sup>n</sup>.

One great occasion of rashly censuring and improperly translating the new Testament has been not taking notice that a verbal adjective or participle is us'd for any part of speech or species of word in language, and more particularly and frequently for a verb: Καίτες ἐγὼ ἔχων for εἶχον

<sup>i</sup> Aristoph. Ran. 793. Theoc. Id. 1. Plat. Gorg. 456. l. 5. Civitas magna Deo. Jonæ iii. 3. i. e. perquam maxima. Hinc & Græci, λακιδαιμονα εἶαν, & similia infinita: & Latini dicunt, Homo divinâ fide; divina mente; divino ingenio præditus. Buxtorf the *Hebrew* Grammar, p. 362.

<sup>k</sup> St. Mat. xxviii. 1.

<sup>l</sup> Her. Gr. 2. 126. & 1. 19. l. 9.

<sup>m</sup> *Juvenal* Sat. 1. v. 65.

<sup>n</sup> *Antiquities* 1. 1.

or ἢν ἔχων<sup>o</sup>, for εἶμι is oft understood, more rarely put down. Τὸτο γὰρ ἐστὲν γνώσκοντες, *for this you know*<sup>p</sup>: οἵτινες ἔργα ἀποδεξάμενοι εἰσὶ<sup>q</sup>. 'Tis much us'd in *Hebrew*; but *Piscator* and others call it a *Hebraism*, always meaning exclusively, *i. e.* that the form of expression is not pure and proper in the *Greek* tongue. But 'tis a very gross error tho' delivered down by a very long tradition: Πειράσομαι καὶ ἄγω διαφυλάσσω τὴν εἰρήνην, *I will endeavour to keep the peace*<sup>r</sup>.

Our translators, for want of observing this, have, according to their version, several times made unavoidable solecisms in the sacred original: *I beseech you, brethren, that ye walk worthy of the vocation by which you are call'd, &c. forbearing one another*<sup>r</sup>.

By which construction ἀνεχόμενοι must necessarily agree with ὑμᾶς, which would break thro' all rule, and be an irreconcilable solecism. But all is right if we put a stop at the end of the first verse; or rather, to make it more easy and natural, after τερατότητος, *with long suffering forbear one another in love*; and translate σπουδάζοντες, *earnestly endeavour*, which construction is justify'd by the frequent use of the best authors of Greece.

<sup>o</sup> Philip. iii. 4.

<sup>p</sup> Ephes. v. 5.

<sup>q</sup> Her. Gr. 2. 92. l. 4.

<sup>r</sup> Dem. de Cor. 50. l. 6.

<sup>r</sup> Ephes. iv. 1, 2, 3

And the observation of *Grotius* on this place, that *St. Paul* regards the sense more than the bare words, and their grammatical construction in many passages might have been as well apply'd to *Homer*, *Herodotus*, or *Thucydides*. Our translation supposes a barbarism in *Colossians* iii. 16. But turn it thus, *Let the word of Christ dwell in you richly in all wisdom: Teach and admonish one another, &c.* and every thing is clear and regular. Many other places might be named, but I propose to consider the chief of them in the Dissertation I have under hand upon the wrong division of chapters and verses in the new Testament, and the faulty translation of those inestimable writers, which either tend to pervert the sense, or tarnish the beauty of the admirable originals: Which, with another Dissertation upon the Septuagint, and the advantages of studying it in order to have a better notion of the sense, and taste of the beauties of the *Greek* Testament, will make up the third and last Part of this Work: Which I hope to publish a little time after these two Parts have seen the world; and, if that can be expected, have been receiv'd with favour. From what has been said it may appear that the learned and admirable *Dr. Hammond* is mistaken, when upon his review of his annotations upon *Gal. ii.* he declares, that the two places abovemention'd are

not reconcileable with *Syntaxis*: "Ἀργεῖοι χωρῶντες, for ἐχώρουν, *the Argives march'd* <sup>s</sup>. That is as bold a construction in *St. John* as any to be found in the new Testament. Οὐδείς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, εἰδότες <sup>t</sup>. It may be solv'd by ἦσαν εἰδότες, or εἶδον, and is exactly parallel'd by that passage in *Thucydides* <sup>v</sup>. Συρακασίοις καὶ ξυμμαχοῖς κατὰ-πληξίς ἐν ὀλίγῃ ἐγένετο — ὀρώντες — which cannot be accounted for or solv'd any way but by allowing ὀρώντες in the *Greek* classical language to be tantamount to ἐώρων, or ἦσαν ὀρώντες. Those two passages in *Thucydides* and *Plato* are very surprising and uncommon, ἐπὶ τῷ τιμωρῶμενοι τὰς ἐχθρὰς, καὶ αὐτοὶ ἅμα σώζεσθαι, *to punish our enemies, and at the same time preserve our selves* <sup>w</sup>. Πόλιν, τὴν μὲν πενήτων, τὴν δὲ πλεσίων, οἰκῶντας ἐν τῷ αὐτῷ αἰεὶ ἐπιεσλεύοντας ἀλλήλοις. To which <sup>x</sup> let me add, out of *Isocrates* <sup>y</sup>, Δεόμεθα ἐν ὑμῶν ἄνδρες Ἀθηναῖοι, μετ' εὐνοίας ἀκροάσασθαι τῶν λεγομένων, — ἐνθυμηθέντας — where ἐν τῷ τιμωρῶμενοι — οἰκῶντας immediately depending on πλεσίων and ἐνθυμηθέντας, cannot be so easily resolv'd, as the foremention'd instances, for a very obvious reason; and carry more appearance of difficulty and solecism than

<sup>s</sup> Thucid. 5. 332. l. 15, 16.

<sup>t</sup> St. John xxi. 12.

<sup>v</sup> Thucid. 7. 437. l. 12, 14.

<sup>w</sup> Thucid. 1. 66. 16, 17.

<sup>x</sup> Plat. Ref. 8. p. 551. ed. Ser. & Steph. l. 34, 35, 36.

<sup>y</sup> Isoc. Plat. 175. l. 10. near beginning of Orat.



any passage in the whole new Testament. And if these phrases be allow'd, the authority of these three eloquent and flourishing authors of old Greece must for ever silence all objections upon this head against the sacred Classics; if not, then there is no standard of pure Greek at all; and all language, and every author is alike.

*Castalio* makes a very cold and awkward complement to the divine writer of the *Revelation*; and first imagines him to be guilty of a solecism, and then formally makes an apology for him.

In his note on *Apocal.* i. 4. he thus accosts his reader: *As to the solecism (such as presently follows ἀπὸ Ἰησοῦ Χριστοῦ --- ὁ μάρτυς) don't be concern'd, such things are often found in Paul. Learn morals from the good, and language from the eloquent.* All capable readers who are not mov'd with the appearances of solecism in the noble authors lately produc'd, will not be disturb'd at ἀπὸ τοῦ ὁ ὢν, καὶ ὁ ᾔς, καὶ ὁ ἐρχόμενος. which are not greater difficulties or deviations from plain grammar than those and numerous other passages in the sublimest authors. *Grotius* and other critics give a further reason why these nominatives were not vary'd; they emphatically represent and express the everlasting veracity and invariableness of God, and the unchangeable majesty of Christ in the testimony of his Gospel, and the glory of his kingdom.

The nominative case for the vocative may as well give some people offence, as some things as little difficult have done. St. *Luke* has ἡ παῖς ἐπιειγῆ<sup>2</sup>; and 'tis not only found in the Septuagint and writers of the new Testament, but 'tis an *Attic* elegance: ὁ Καληρεὺς οὗτος Ἀπολλόδαμρος ἐκ ἐπιμενεῖς<sup>3</sup>. Both case and number are sometimes chang'd, ἐξέλθετε λαόσμι<sup>b</sup>, ἀκούετε λαὸς<sup>c</sup>, τὸ κατ' ἐαυτὸν ἕκαστος ἔτεσθε<sup>d</sup>.

Variation of case and change of construction has rais'd scruples in some over-wise critics with respect to the purity of the new Testament style. The learn'd and judicious editor of St. *Clement* has retain'd an old reading of that Father against the correction of *Junius* and *Bois*, who were offended at a change of construction which they did not esteem to be consistent with the genuine purity of the classic *Greek*<sup>e</sup>: And he says 'tis usual with the sacred writers of the Gospel, whose manner of expression this venerable Father comes near. 'Tis very right, this form of speech is common both in the Septuagint and new Testament writers. Ἐκτείνων βορέην ἐπ' ἑδὲν --- κρημῶν γῆν ἐπ' ἑδενός<sup>f</sup>. Κατὰς ἐλάλησε πρὸς τὰς πατέρας ἡμῶν, τῷ Ἀβραάμ<sup>g</sup>.

<sup>2</sup> St. Luke viii 54.<sup>a</sup> Plat. Conv. Ed. Francofurt. p. 1174.<sup>b</sup> Apoc.<sup>c</sup> Aristoph. Acha. 999.<sup>d</sup> Thucid. 2. 136.

l. 19.

<sup>e</sup> Mr. Wotton in St. Clement. c. 30. p. 135. n. 2.<sup>f</sup> Job xxvi. 7.<sup>g</sup> St. Luke i. 55.

But 'tis equally common in the best Classics; διὰ μήκερς τὲ πλεῖ, καὶ ἀπορία Φυλακῆς<sup>h</sup>. Whether the reading in St. Luke<sup>i</sup> be αὐτῇ χήρᾳ, to agree with μητρὶ, or αὐτῇ χήρᾳ before ἦν understood, makes no manner of difference in the sense, or structure, or sound of the words, or variation in the old manuscripts written without accents, or distinction of verses, in capitals. But if we take it the last way, as found in some very good books, it is pure and clear, and parallel'd by the noble historian; Βεδῖνοι δὲ ἔ τῇ αὐτῇ γλώσση χρέωνται καὶ Γελωνοί· ἐδὲ δῖαιτα ἡ αὐτή<sup>k</sup>. Γευσάμενες δωρεᾶς; and καλὸν ῥῆμα, so near in St. Paul, cannot be esteem'd more an inaccuracy, than νέες αὐτῶν γεύεσθαι, and λόγον γεύονται, so close together in Plato<sup>l</sup>. To conclude, there is not so bold a transition from case to case in all the Greek Testament, and which seems so contrary to grammar, as that in Herodotus; Οὔτε αὐτὸς Μιθησίων οἷός τε ἔσαι ἄρχειν, ἔτε ἄλλον ἐδένα ἐδαμών<sup>m</sup>. It has been the doctrine of the generality of grammarians that the genitive is the only case that can be put absolute;

<sup>h</sup> Thucid. 6. 399. l. 1. vid. etiam Thucid. 5. 331. l. 1, 3. St. Luke ix. 1. Plat. Ref. 5. 390. l. pen. Ed. Masséy. Herod. 1. 1. l. 15, 16. Thucid. 7. 466. l. 14.

<sup>i</sup> St. Luke vii. 12. <sup>k</sup> Herod. 4. 256. l. 17, 18. vid. St. Luke i. 55. *Piscator* pretends 'tis a violation of *Syntax*.

<sup>l</sup> Heb. vi. 4, 5. Plat. Ref. 7. 148. l. 4, 6.

<sup>m</sup> Her. Gr. 4. 265. l. 32, 33.

that

that is, that implies a consequence, or something that has happen'd, or will happen upon such a supposition. But this construction is often put in the accusative, and sometimes in the dative, or rather ablative.

This one observation will clear many passages of the new Testament from the charge of irregularity and violation of grammar; and account for several various readings occasion'd by the ignorance and presumption of copyists. *Ἐισελεύθη αὐτὸν εἰς οἶκον, οἱ μαθηταὶ ἐπηρώτων αὐτόν* <sup>n</sup>. *Δόξαντα δὲ ταῦτα ἢ περὶ αὐτῶν, τὰ μὲν στρατεύματα ἀπῆλθον, ὅτε ταῦτα ἦσαν τελεωθέντα, καὶ ἀποπλεονάζοντα* <sup>o</sup>. *Κυρωθέν δὲ ἔχον, ὅτε ταῦτα ἦσαν τελεωθέντα, καὶ ἀποπλεονάζοντα* <sup>p</sup>. *when these things were determin'd and accomplish'd, the armies march'd* <sup>o</sup>. *Κυρωθέν δὲ ἔχον, when nothing was determin'd, which is follow'd by a variation of the construction, καὶ ἀποπλεονάζοντα* <sup>p</sup>. The excellent *Grotius* himself seems not thoroughly to have consider'd this; and therefore he approves of *ἐκτεθέντος αὐτοῦ*, a variation of reading supported by little authority, in *St. Luke* <sup>q</sup>, only to prevent the repetition and imaginary superfluity of *αὐτόν* in the sacred text. *Καὶ αὐτῶν δὲ αὐτῶν ἀπὸ τοῦ ὅτι* <sup>r</sup> is by some esteem'd a *Pleonasmus*, but is more naturally solv'd this way; and that passage in *Herodotus* exactly answers it, *μὴ ἐλθῶσι δὲ τοῖσι βα*

<sup>n</sup> St. Mark ix. 28.

<sup>o</sup> Xen. Hellen. 3. p. 149.

<sup>p</sup> Thucid. 4. 284. l. 16.

<sup>q</sup> Acts vii. 21.



σιλησι ἐπὶ τὸ δεῖπνον ἀποπέμπεσθαι σφι εἰς τὰ οἰκία<sup>†</sup>.

'Tis a rule among grammarians that Aptotes, or nouns that admit no variation in their ending, except proper names and adjectives, are of the neuter gender. Then *ἔαι μία* would fall under censure<sup>‡</sup>; but the old observation is overturn'd, and the sacred writer defended by *Hesiod's* Δὼς ἀγαθὴν, ἀρπαξ δὲ κακὴ<sup>†</sup>. *Χερσείμ* δόξης ἐπισκιάζοντα<sup>‡</sup> may seem to violate the reason of grammar to those who superstitiously adhere to that pretended rule. Here ζῶα may be understood as it is often in the Septuagint, ποιήσεις δύο χερσείμ χρυσᾶ τορσῦα<sup>‡</sup>. Sometimes they put a masculine adjective to it, χερσείμ ἐκλείνοντες τὰς πτέρυγας<sup>‡</sup>. By the same word ζῶα *Josephus* calls the Cherubims.

The neuter gender is us'd instead of the masculine in sacred writers of the new Testament, πλεῖον Ἰωνᾶ, *greater than Jonas* — of our blessed Saviour<sup>‡</sup>. 'Tis frequently and elegantly so us'd by the best classic authors, when they speak of persons, τὰ λοιπὰ συνδιεχέριζον, *they kill'd the rest of the Persians*<sup>‡</sup>: ὀλίγον ἦν τὸ πιστεῦον Ἐρμολάτῃ καὶ φοβούμενον τὸ μέλλον, *some few there were that believ'd Her-*

<sup>†</sup> St. Mat. viii. 1. Herod. Gr. 6. 349. l. 8. Thucid. 4. 267. l. 17, 18. Xen. Hellen. p. 151.

<sup>‡</sup> Apoc. ix. 12.

<sup>‡</sup> Heb. ix. 5.

<sup>‡</sup> St. Mat. xii. 41.

<sup>†</sup> ἔργα καὶ ἡμ.

<sup>‡</sup> Exod. xxv. 18, 19, 20.

<sup>‡</sup> Her. Gr. ix. 547. l. 31.



mocrates, and fear'd the event<sup>z</sup>. Παιδικὰ, neuter plural, is common in *Plato* for a boy below'd. *Horace* speaks after the same manner in his praises of *Augustus*<sup>1</sup>.

Παρά Κυρίῳ ἐγένετο αὕτη is said by several to be a *Hebraism*, and put for τῷτο<sup>b</sup>, but the construction and sense will be equally natural and sound, if we refer it to κεφαλῇ γωνίας, as *Theophylact*, *Grotius*, and *Erasmus* do. Μίαν ἡτησάμην, one thing have I desir'd, is brought as a parallel case out of the *Greek* version of the old Testament<sup>c</sup>: But 'tis very common for the adjective to agree with a substantive understood and included in the sense of the verb, μίαν αἰτησὼν ἡτησάμην being the expression at length.<sup>c</sup> So in δαρήσεαι πολλὰς in *St. Luke* πληγὰς is understood, that arises out of the signification of the verb<sup>d</sup>. Parallels to which are frequent in the noblest Classics: ἐπέλιξετο τυττόμενος πολλὰς — τῷτον μὲν ἀνέκραγον πάντες ὡς ὀλίγας παύσειαν<sup>e</sup>.

That change of number in *St. Paul* to *St. Timothy*, οἶδαμεν in one part of the period, and εἰδὼς,

<sup>z</sup> Thucid. 6. 370. 1. antepenult. & penult.

<sup>a</sup> Nil oriturum alias, nil ortum tale fatentes. Hor. Ep. 2.

1. 17.

<sup>b</sup> St. Mat. xxi. 42.

<sup>c</sup> Psal. xxvi. 7. in the Septuagint.

<sup>cc</sup> αἰτησὼν μίαν ἐγὼ αἰτῶμαι. 3 Kings ii. 16, 20. as the Septuagint distinguishes it.

<sup>d</sup> Luke xii. 47.

<sup>e</sup> Aristoph. Nub. 968. Xen. Cyr. Exp. p. 315.

refer'd

refer'd to the same person, in another, may seem abrupt and unaccountable to people not well vers'd in the Classics<sup>f</sup>: But it is much more easily solv'd than several passages of this nature in the noblest authors.

*Helen*, in *Euripides*, says of herself, 'Ὡς εἰ δικαίως, ἢν θάνω, θανέμεθα<sup>g</sup>. It might very well stand for οἶδα, according to *Grotius*, who says 'tis frequent with the *Hebrews* to use a participle for a verb of the present tense, which they want: but the preter tense is put for it; so the participle is not us'd for that reason; neither is it a pure *Hebraism*; 'tis common in all the best *Greek* authors; we have undeniable instances above. As to the change of number; that is as bold in *Tully* as any can be met with in a good author: *Mihi quidem, neque pueris nobis, &c.* To me, when I was a boy<sup>h</sup>. 'Tis easy to clear the sense of 2 *Pet.* iii. 1. but not so to solve the difficulty in construction; δευτέραν ἐπιστολὴν ὑμῖν γράφω, ἐν αἷς. The Emperor *Antonine* has a place exactly parallel; but we don't come so low for authority<sup>i</sup>. We have a passage in *Plato* that is as bold, and fully comes up to that of the Apostle: τοιαύτην φύσιν — ὀλιγάκις ἐν ἀνθρώποις φύεσθαι, καὶ ὀλίγας<sup>k</sup>.

<sup>f</sup> 1 Tim. i. 8, 9.

<sup>g</sup> Troad. 904.

<sup>h</sup> Tullii Offic. 1. p. 37, 38. Ed. Cockman Oxon. 1716

<sup>i</sup> Cap. 4. l. 2.

<sup>k</sup> Plat. Ref. 6. 20. l. antepen. & pen.

There is an appearance of violation of grammar in St. *Luke*, ἐγένετο δὲ μετὰ τῆς λόγους τάτης ὥσει ἡμέραι ὀκτώ<sup>1</sup>.

'Tis not impossible to produce an instance out of a noble Classic, of a verb singular put to a noun plural, not of the neuter gender: Μεγαλάρους ὕμνοι ὑτέρων ἀρχαὶ λόγων τέλλεται<sup>m</sup>. There is a construction exactly the same in *Herodotus*: ἔσι δὲ μεταξὺ τῆς τὲ παλαιῆς πόλιος — καὶ τῆς νηῆς ἐπὶ τὰς ἑσθιοί<sup>n</sup>. This way of expression in St. *Luke* may be solv'd by understanding χρόνος; which is frequently suppress'd in the noblest Classics. Ἀλλ' ἔγωγε πολλὰ ἡμέραι ἀφ' ἧς — ἐνικᾶτε σὺν τοῖς θεοῖς<sup>o</sup>, as διάστημα may be, in the passage of *Herodotus*, quoted.

In that passage of St. *Luke*, Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες, ἦν is put for ἦσαν by a syncope of the *Béotians*. So *Hesiod*, himself a *Béotian*, uses it: τῆς δ' ἦν τρεῖς κεῖθεν αἰῶν<sup>p</sup>.

Πατέρες is us'd for both parents by St. *Paul*<sup>q</sup>; βασιλεύσι, in *Euripides*, is put for *Admetus* and his Queen<sup>r</sup>. And, what is much bolder, *Antigone*, in *Sophocles*, speaks of herself in the plural number and

<sup>1</sup> St. *Luke* ix. 28.

<sup>m</sup> *Pindar*. Ol. 11. v. 5.

<sup>n</sup> *Herod.* Gr. 1. 10. l. 13, 14.

<sup>o</sup> *Xen.* *Cyr.* Exped. 3. 2. 9. p. 150. Wells.

<sup>p</sup> St. *Luke* ii. 33. *Hesiod.* *Theog.* 321.

<sup>q</sup> *Heb.* xi. 23.

<sup>r</sup> *Eurip.* *Alcest.* 130.

masculine gender: so does *Medea* in *Euripides*<sup>f</sup>. We have in *Herodotus* δύο θεῶς μεγάλης Πειθῶ καὶ Ἀνακλῆν<sup>g</sup>. Now who can doubt but λεῖψαντες, in *Acts* ix. 37. may stand for a woman or women, if any one think that decency wou'd not allow men to perform the office there mentioned?

A quick transiſion from one number to another has been eſteem'd an impropriety to people who have not conſider'd the pathos and emphasis of it; nor been acquainted with the authors of the ſublimeſt ſentiments, and pureſt language amongſt the ancients. The word γυνή in *St. Paul* to *Timothy*<sup>v</sup> includes the whole ſex; and the change of the number in μείνωσιν is natural: σωθήσεται agrees with γυνή by plain grammar, and μείνωσιν by figurative grammar with πᾶσαι γυναῖκες which is included in γυνή, and tantamount to that word in ſenſe. *Xenophon* delights in this tranſition; ἦν δέ τις τέτων τὶ παραξαίνῃ ζημίας αὐτοῖς ἐπέθεσαν<sup>w</sup>. Θησαυροποιὸς ἀνὴρ, ἔς δὴ καὶ ἐπαινεῖ τὸ πλῆθος<sup>x</sup>.

Transiſion from plural to ſingular adds ſtrength to the diſcourſe; and applies cloſe to every particular what is of general concern. 'Tis common

<sup>f</sup> Sophoc. Antig. v. 338. Eurip. Alceſtis 383. Med. 1241.

<sup>g</sup> Herod. Gr. 8. 495. l. 33. <sup>v</sup> 1 Tim. ii. 15.

<sup>w</sup> Xen. Cyrop. p. 4. l. 14. Oxon. all Greek.

<sup>x</sup> Plat. Ref. 8. 182. l. 16, 17. Theog. v. 459, 460. See Sept Job xxxvi. 7.



in the inspir'd *Hebrew* writers, and their *Greek* translators <sup>1</sup>.

So in the divine writers of the new Testament this sudden change of numbers frequently us'd, and always for a strong reason. St. *Jerom* is highly offended at St. *Paul* for passing from ὑμεῖς οἱ πνευμαλικοὶ καὶ ἀφ' ἑξῆς το σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς <sup>2</sup>. *Ye that are spiritual restore a brother overtaken in a fault, considering thy self, lest thou also be tempted.* And gathers from this place, that St. *Paul*, when he said that he was rude or unskilful in speech, cou'd mean it in no other sense, than that he was a solecist, and ignorant of the *Greek* language. But that this passage is pure *Greek* may be gather'd from what we have already said; and shall presently be prov'd by parallel changes and transitions in the most vigorous and eloquent authors of *Greece*. In the mean time we may consider what *Erasmus* and other critics have said upon this passage: *That this change in the nature of the thing is here more judicious, more pressing, and pertinent to St. Paul's purpose.* Had he said, *considering your selves, lest ye also be tempted*, it would have been more harsh and offensive to that body of Christians: and this great preacher uses all gentle and healing expressions to those

<sup>1</sup> Deuter. vi. 1, 2.

<sup>2</sup> Gal. vi. 1.



weaker Christians whom he endeavours to correct and improve. By this abruptness and transition the Apostle more effectually addresses himself to every man's conscience, he presses it close and home; awakens his reader, and gives every individual Christian an interest and concern in the danger and duty<sup>a</sup>. We have the like transition in *Xenophon*, Ἄθλα προύθηκε ταῖς πόλεσιν, ἥτις ἄριστον στρατευμα πέμπει<sup>b</sup>.

A collective noun, tho' in grammar of the singular number, and neuter or feminine gender, may have adjectives join'd to it of that number and gender of which the persons are, which are included in the sense; ὁ ὄχλος ἔτος, ὁ μὴ γινώσκων τὸν νόμον ἐπικατήρατοι εἰσὶ<sup>c</sup>. which is not more difficult than Ὁχλος ἠθροίσθη πρὸς τὰς ναῦς θαυμάζοντες<sup>d</sup>. In *St. Luke* we have πλῆθος στρατιᾶς ἐβράνιζαν τὸν Θεόν, where ἀγέλων or some equivalent word must be contain'd in στρατιᾶς ἐβράνιζ<sup>e</sup>. So

<sup>a</sup> Flaccius Illyricus de stylo SS. Literarum. Tract. 5. p. 467, 468. Erasim. in loc.

<sup>b</sup> Xen. Hellen. p. 205. Plutarch Consolat. ad Apol. p. 62. Basil. 1574. Greek. Galat. iv. 5, 6, 7, 8.

<sup>c</sup> St. John vii. 49.

<sup>d</sup> Xen. Hel. i. 27.

<sup>e</sup> St. Luke ii. 13.

————— Pars arduus altis  
Pulverulentus equis furit —————

in *Virgil* is a greater liberty than ever I saw in any other author. *Virg. Æn. VII. v. 624*

in *Thucydides* we have πέμπει μέρος τι τῆς στρατῶος ἀπολειχιῶν<sup>f</sup>, χιλιάδες ἐσφραλισμένοι, which offended the famous *Laurentius Valla*<sup>g</sup>, is exactly the same as αἱ πόλεις ἀδίκαν παύσοντες in a noble classic<sup>h</sup>. Τεκνία μὲν ἔς πάλιν ὠδίνω, where the relative refers to a tantamount word included in τεκνία, is parallel'd by that passage in *Thucydides*, τὰ τέλη καὶ ἐσθλὰς ἐς τὸ ἐσθλόπεδον<sup>i</sup>. There is in *Thucydides* a harsher change, and more excessive liberty upon this head than any in the sacred writers<sup>k</sup>, where κελεύσοντες depends only upon Ναὺν Σαλαμινίαν in the text; which must have relation to ἀνθρώπους *the men* or *passengers* suppos'd to be on board the ship. That in *Plato* is bold, but what is frequent in all the best authors of *Greece*; ἔτε δὲ κρείττω ἔτε ἰσχυρότερον ἐκὼν ἐρατῆς παιδικῆς ἀνέξεται<sup>l</sup>, τὰ δὲ καὶ κέραια — ἔτοι μισήσας, where ἔτοι must have relation to βασιλεῖς prefigur'd and understood in κέραια. This change is answer'd for before in numerous instances: I shall only add one out of the pure and polite *Xenophon*: Γνώσῃ τὸ θεῖον ὅτι τοσούτον ἔστιν ὥστε ἅμα πάντα ὁρᾶν — καὶ ἅμα πάντων ἐπιμελεῖσθαι αὐτῶς. where αὐτῶς must agree with the

<sup>f</sup> Thucid. 7. 463. l. 17, 18. Ibid. 6. 395. l. 7.

<sup>g</sup> Dr. *Prat's* Gram. part. II. 164.

<sup>h</sup> Xen. Mem. of Soc. 2, 3. p. 83.

<sup>i</sup> Gal. iv. 19. Thucid. 4. 223. l. 12. Vid. Deuteron. xxviii. 37.

<sup>k</sup> Thucid. 6. 379. l. 6, 7.

<sup>l</sup> Plat. Phædr. p. 239. Ed. Steph.

equivalent word *θεός* included and contain'd in the word *θεῖον*<sup>m</sup>. Ignorance of figurative grammar, and the allowable liberties taken by the sublimest authors, has occasion'd weak people to run into erroneous and heretical opinions. We have this passage in *St. John*: *Διάβολος ψεύστης καὶ πατὴρ αὐτοῦ*· that is, *τῷ ψεύδῳ* included and fully compris'd in the sense of *ψεύστης*. The Devil was a liar, and the father or author of lying<sup>n</sup>. *Epiphanius* in his *Panærium* has five or six times this groundless and ridiculous addition, *καὶ ὁ πατὴρ αὐτοῦ ψεύστης ἦν*· whence some unstable and weak Christians imbibed that stupid error, *that the Devil had a father, who was a liar*. *Nonnus* the poetical paraphrast of *St. John* follows this absurd reading<sup>o</sup>. In *Thucydides* there are several parallels; I shall name one that fully and unavoidably reaches the point: *ἢ μέλλοντες πολεμήσειν ἢ ἐν αὐτῷ ἢ ὅντες*, that is, in *πολέμῳ* included in the signification of *πολεμήσειν*<sup>p</sup>.

The same reference to a word understood, and collected out of the sense of some word express'd and going before, is often found in the sacred authors of the old and new Testament, and in

<sup>m</sup> Apocal. 17. 16. Xen. Mem. Soc. p. 50.

<sup>n</sup> St. John viii. 44.

<sup>o</sup> *Πεύστης αὐτός ἐστι ψευδῆμον* ἐκ γενετῆρος.

<sup>p</sup> Thucid. 1. 13. l. 5.

all the noblest classics. Ὁ ποιήσας αὐτὰ in St. Paul<sup>q</sup> cannot agree with any word before express'd, but has reference to ἐνάλμαῖα τῷ Νόμῳ, or some equivalent word included in the sense. So in *Thucydides*, καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς βελομένοις περὶ αὐτῶν ἐλέγχειν<sup>r</sup>. where, as the scholiast observes, κατήγορημάτων must be understood. So in *Aristophanes*, πολλοὶ — πλεῖστοι πονεροὶ ἀδίκως αὐτὰ συλλεξάμενοι<sup>s</sup> χρέμαῖα is understood. In all these cases some word must be understood which is gather'd out of the design of the discourse, and the nature of the subject the author is treating.

In St. *Matthew* πόλις is understood in πᾶσα Ἱερουσόλυμα. So in *Virgil* urbe in that place *Præneste sub ipsâ*. Some critics are offended with ἰδὼν agreeing with πνεῦμα in St. *Mark*<sup>t</sup>, but without reason: δαίμων the same with πνεῦμα here, may be suppos'd to agree with it, according to the elegance of figurative construction. Βεῖθος Φέροντα τόξον<sup>u</sup> is the same in the polite and clear *Anacreon*, Φεῦ ὦ ἀγαθὴ καὶ πιστὴ ψυχὴ, αἶχλη δὲ ἀπο-

<sup>q</sup> Rom. x. 5.

<sup>r</sup> Thucid. i. 72. l. ult.

<sup>f</sup> Aristoph. Plut. 501, 502. Vid. Pfal. xxxviii. Sept. vulg. 39. 7. Θεσαυρίζει, καὶ ἐ γινώσκει τίνι συναγεῖ αὐτά.

<sup>t</sup> St. Mat. ii. 3. Virg. Æn. VIII. v. 561. St. Mark ix. 20.

<sup>u</sup> Anac. Od. 3. v. 41, 42. p. 8. Barnes.



διπλὸν ἡμᾶς <sup>ω</sup>. So in the noble orator, *μικρὰ καὶ ἀναιδὴς κεφαλὴ* — ἐξεληλυθώς <sup>κ</sup>.

There is a shew of confusion and difficulty in the sacred writers, by reason of the various alterations and transpositions of the antecedent and relative: But that is no more an objection against the purity and pleasantness of their language, than the same seeming irregularities are against the style of the most valuable authors of *Greece* and *Italy*. The greatest difficulty upon this head is that in the *Acts*<sup>γ</sup>, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι for ἄγοντες Μνάσωνα παρ' ᾧ Μνάσωνι, &c. which repetitions are sometimes found in the clearest and purest authors, more particularly in *Cæsar*. In *St. Paul* ὑπηχάσατε εἰς ὃν παρεδόθητε τύπον διδασχῆς is for τύπῳ διδασχῆς εἰς ὃν τύπον παρεδόθητε<sup>z</sup>. So, in *St. Paul's* epistle to *Philemon*, ἐμὲ τέκνε — ὃν ἐγέννησα — Ὀνήσιμον wou'd be at length ἐμὲ τέκνε Ὀνήσιμε ὃν Ὀνήσιμον<sup>a</sup>. There are innumerable parallel places in the classic writers. We shall, to vouch our asseveration, produce a few decisive and certain. In *Herodotus* Φιλίη is suppress'd in that passage εἰ σφι ἔτι ἐμμένει τὴν πρὸς Ξέρξεα Φιλίην συνεκέρσαντο<sup>b</sup>.

<sup>ω</sup> Xen. Cyrop. 7. 3. p. 423. Wells.

<sup>κ</sup> Demost. in Mid. 401. l. 13, 14. after C.

<sup>γ</sup> Acts xxi. 16.

<sup>z</sup> Rom. vi. 17.

<sup>a</sup> Philemon ψ. 10.

<sup>b</sup> Her. Gr. 7. p. 429. l. 30.



So Ἰατρικὴ in the divine *Plato* ἦν νῦν δὴ λέγομεν Ἰατρικὴν, περὶ τῶν χαμνόντων ποιεῖ δυνατός εἶναι Φρονεῖν ἢ λέγειν<sup>c</sup>.

The putting verbs of different species, and their circumstances and manners of signifying one for another, is so common in the new Testament that it wou'd be endless to produce instances of them all. I have selected some of these changes, which seem most difficult and surprising to people not thoroughly vers'd in these studies, out of the sacred writers, and parallel'd them out of the most valuable Classics of *Greece*.

By a metonymy any one species of a verb may be put for another, as to speak in general for to *advise, command, dissuade, &c.*

So, in St. *Matthew*, εἶπε<sup>d</sup> is *command*; so, in *Thucydides*, ἐιπόντες, *commanding to annoy the enemy, &c.* On which the judicious editor has this remark very pertinent to our purpose.

“ Amongst other words and forms of speech  
 “ which are falsely thought utterly abhorrent to  
 “ the genius of the *Greek* language, we meet  
 “ with ἐιπεῖν, signifying to *command*. The use  
 “ of which is common with *Thucydides*, who  
 “ had no acquaintance with the *Hebrew*, from  
 “ which this is imagin'd to be deriv'd.

<sup>c</sup> Plat. *Gorgias* p. 449, 450.

• *Thucid.* 7. 429. l. 2. not. a.

<sup>d</sup> St. Mat. iv. 3.

What a man endeavours to do, or commands to be done by this strong and comprehensive way of expression, he is said to do; what he dissuades or advises against, he is said not to suffer to be done; what he offers, to give; and what he promises, to perform. In this sense *Herod* says, *I beheaded John*<sup>f</sup>. So, in *Xenophon*, ὁ βασιλεὺς ἀποτέμνει αὐτῷ τὴν κεφαλὴν, *the king cut off his head*<sup>g</sup>, οἱ ἐκ εἰῶν ναυμαχίην ἀρτέεσθαι, *they dissuaded 'em from the thought of, and preparation of a sea-fight*<sup>h</sup>. Things promis'd and offer'd are said to be actually given in *Herodotus*: ὡς μάθης τὰ διδόμενα δέχεσθαι, *that you may learn to accept of things offered to you*<sup>i</sup>.

To hear, in the sacred Classics, is to obey<sup>k</sup>; so 'tis frequently in the old *Greek* Classics: ἔκ ἔσακον ὄντων δὲ τῶν Μιτυληναίων, *when the Mityleneans would not obey*<sup>l</sup>; Λακεδαιμόνιοι δὲ ἔκως ἤκουον, *the Lacedemonians did not comply with their demands*<sup>m</sup>.

The retaining the figurative way too closely, has render'd our translation of the Bible in some

<sup>f</sup> St. Mark vi. 16.

<sup>g</sup> Xen. Hellen. 3. 175. Dem. adv. Mid. 410. l. 2. after B.

<sup>h</sup> Her. Gr. 7. 426. l. 7.

<sup>i</sup> Her. Gr. 9. 551. l. 1. Vid. etiam Her. Gr. 9. 550. l. 1. St Demost. adv. Mid. 410. l. 2. after B.

<sup>k</sup> Acts iv. 19.

<sup>l</sup> Thucid. 3. 150. l. 1.

<sup>m</sup> Herod. 1. 62. l. 9. vid. Thucid. 3. 162. l. 6.

places a little perplex'd. *You shall be sold, and none shall buy you*, in Deuteronomy, had been better translated, to prevent the offence of ordinary people, *you shall be set to sale, and none shall buy you*<sup>n</sup>. To which form of expression that in *Herodotus* is exactly conformable, ἐπεθύμησε τῆς χλαμίδος ἢ αὐτὴν προσελθὼν ὠνέετο, *he had a great fancy for the cloak, and came and bought it, that is, asked the price, and offered money for it*<sup>o</sup>.

St. *John*, in his first Epistle, chap. ii. v. 26. commends the Christians he addresses, for their knowledge and strength in Christianity; tells 'em they had a holy unction whereby they had overcome the evil one, and assures them that he writes to them to caution 'em against the artifices of antichristian and lewd heretics, wickedly industrious to propagate their pernicious opinions. Yet in ver. 26. according to our version, he supposes 'em to be already deceived and drawn aside by those impious impostors: *These things have I written to you concerning those that deceive you*; which in my humble opinion is harsh and severe, and something repugnant to the commendations bestowed upon them; therefore I submit to better judgment, whether the passage might not better be render'd, according to the

<sup>n</sup> Deuteron. xxviii. 68.

<sup>o</sup> Her. Gr. 3. 214. 1. 8.

figurative

figurative forms mention'd above; *I have written these things to you, concerning those who endeavour to deceive you.*

Verbs neuter or intransitive often acquire a new signification, and become transitive; and so introduce a new and different construction. A vast number of critics and commentators have agreed to call this an *Hebraism*; and contrary to the genius and purity of the old *Greek* language, *Gataker* and *Grotius* make it a *Hebraism*, and instance *θριανφεύω*, which, in its first signification, is *to triumph over a defeated enemy*, but in sacred writers is *to cause another person to triumph*<sup>p</sup>.

Mr. *Lock* too rashly advances a notion on this head, which cannot at all be defended: “ The  
“ custom or familiarity of which — the *Hebrew*  
“ and *Syriac* tongues — do sometimes so far influence the expression in these epistles, that  
“ one may observe the force of the *Hebrew* conjugations, particularly that of *Hiphil*, given to  
“ *Greek* verbs, in a way unknown to the *Grecians*  
“ themselves<sup>q</sup>.

But tho’ Mr. *Lock*, as a philosopher, pretends to be a *Free-Thinker*, and scorns the slavery of following any guide, or being addicted to any sect or party; yet it will presently appear that as a

<sup>p</sup> 2 Cor. ii. 14. Vid. 1. Sam. viii. 22.

<sup>q</sup> Mr. *Lock*’s Pref. to *Commen. on St. Paul’s Epistle* p. 4. 1  
critic



critic he implicitly embrac'd the vulgarly receiv'd notion, and walk'd in the old beaten path. The *Hebrews* use the preter tense of what we call the indicative mood for all other tenses except the future, and imperative, and infinitive moods, and have no potential mood at all; therefore there is a perpetual change of moods and tenses one for another: And the *Greeks*, tho' they have all the tenses and moods wanting in the *Hebrew*, and the addition of some tenses which even the *Romans* have not; yet for variety they change their moods and tenses in a manner as bold and surprising to people, that have not compar'd the sacred and foreign Classics, as the *Hebrew* writers themselves. Vain is the observation of *Hentenius*: *We must*, says he, *observe that the Evangelists and Apostles being native Hebrews, in this matter, as well as many others, follow'd the Hebrew idiom; whereby they frequently express the present tense, which they have not of their own, or the future by the preter tense*<sup>r</sup>. I now proceed to prove what I advance upon this head. Ἀνατέλλω in *St. Matthew* signifies *to arise* in one place, and *to cause to arise* in another<sup>s</sup>.

The

<sup>r</sup> In Pere Sim. — Histoire Critique du Text du N. T. c. 26. p. 311.

<sup>s</sup> *St. Mat.* iv. 16, and v. 45. *One might*, says the great *Casaubon* on this latter place, *produce a great many such instances*



The general signification of ἀνίστημι in both sacred and foreign Classics is *to rise*; but 'tis sometimes in both *to cause to rise*, or *raise*. Καὶ ἐγὼ ἀναστήσω αὐτόν. So in *Homer*, ἐδέμιν ἀνστήσεις. Ἐς Ἰθώμην ἀπέστησαν, *they revolted*, or *went off to Ithome*; and ἔπλεον ἐς Μίλητον ὡς ἀποστήσοντες, *they sail'd to Miletus in order to solicit them to a revolt* <sup>v</sup>. Σπεύδω mostly is *to be in haste*, but σπεῦσαι τὸν γάμον in *Herodotus*, is *to hasten* or *put forward the marriage* <sup>w</sup>.

Verbs active reciprocal are us'd for passive, ἐνίσχυεν, *he was strengthen'd*. So in *Plato*, εἰς ἀριστοκρατικὸν μετέβαλλε *is chang'd into an aristocracy*, τῷ χρόνῳ συμπλήρουτος, *the time being accomplish'd*, in *Herodotus*, and ἐξισώσαντες τοῖς ἄλλοις for ἐξισωθέντες, in *Thucydides* <sup>x</sup>. As to the change of verbs from intransitive to transitive, 'tis common in *Latin* as well as *Greek*.

*stances in the sacred Greek books.* The noble critic ought to have given us all the truth, and have added, *as well as in the purest Classics of old Greece.*

<sup>c</sup> St. John vi. 54. Hom. Ἰλ. ω. 551.

<sup>v</sup> Acts ix. 19. Thucid. i. 56. 9. 8. 477. v. 11. Vid. Deuteron. vii. 4.

<sup>w</sup> Her. Gr. 3. 213. l. 22. Esther vi. v. 14.

<sup>x</sup> Acts xiv. 19. Plat. Ref. 8. 180. l. 9. Her. Gr. 5. 300. l. penult. Thucid. 6. 400. l. 6.

————— *Solis filia lucos*  
*Affiduo resonat cantu.* —————

Virg. *Æn.* 7. v. 11, 12.

————— *resonat plangoribus æther.*  
*Æn.* 4. v. 668.

In precepts of morality, commands, and sometimes in plain narrations, the *Hebrews* use the infinitive for the imperative mood; and so do the divine authors of the new Testament, *χαίρειν μετὰ χαίρόντων* <sup>y</sup>. and 'tis as common in *Thucydides*, *Herodotus*, &c. *Σὺ δέ μοι ἐπὶ τὴν Ἑλλάδα στρατεύεσθαι* <sup>z</sup>. *Σὺ μέντοι ἡσυχος εἶναι καλεθὼν ἐς τὴν σεωύτῃ* <sup>a</sup>. These authorities so full and plain, are sufficient to vindicate this form of speech upon any occasion from the unnecessary scruple of *Grævius*; who tells us that the infinitive put for the imperative is usual with poets and lawgivers; but he doubts whether it be not barbarous in common plain prose <sup>b</sup>.

There is in *St. Luke* a variation of mood in the same clause, and upon the same subject without any visible necessity, which may to some people be a little surprising: *μηδὲν αἰσέσεις* — *μηδὲ ἀνά*

<sup>y</sup> Rom. xii. 15.

<sup>z</sup> Her. Gr. 3. 211. l. 44.

<sup>a</sup> Her. Gr. 4. 274. ad fin. Her. Gr. 7. 449. l. 44.

<sup>b</sup> Ad Solecist. Luciani p. 735. not. i. ad fin.

εὖο χιτῶνας ἔχειν<sup>c</sup>. There are many changes as bold and surprising in classic authors: Ἀγέλλεται — ὅτι μάχη τὲ γέγονε, καὶ νικῶεν οἱ μετὰ Πausaniῶ<sup>d</sup>.

The indicative mood in most of its tenses is so commonly put for the potential mood in the best authors of Greece, that I shou'd not have produc'd one instance had not I found some people to be offended with the exchange, and Grotius himself to call it a *Hebraism*<sup>e</sup>. Εἰ γὰρ ἔγνωσαν, ἔκ ἂν τὸν Κύριον τῆς δόξης ἐσαύρωσαν<sup>f</sup>: ἔτ' ἔσιν ἔτε μήποτε ὑσέως γένηται in Plato, is, as to the expression, exactly parallel with St. Mark, καὶ γέγονε, καὶ ἔμὴ γένηται<sup>g</sup>. αὐτῶν τινὰς, — εἰ μὴ Νικόστρατος ἐκώλυσε, διέφθειραν ἂν, *they had kill'd them, if Nicostratus had not restrain'd 'em*<sup>h</sup>: εἰ μὴ ἦν ἔτος κακοποιὸς, ἔκ ἂν σοι παρεδώκαμεν αὐτόν<sup>i</sup>, *we would not have deliver'd him to thee*. The indicative future is put for the imperative mood, or rather subjunctive that expresses the imperative, τέτοις ἀρεσθησόμεθα<sup>k</sup>, *let us be content*. Vain is that various reading ἀρεσθησώμεθα, since the other is

<sup>c</sup> St. Luke ix. 3.

<sup>d</sup> Her. Gr. 9. 535. l. 4.

<sup>e</sup> Grot. on Ephes. v. 15.

<sup>f</sup> 1 Cor. ii. 8. St. John. iv. 10.

εἰ κατώρθωσαν, ἀνδράσι μὴ ἂν τὰ ἁλγιστα προσέθεσαν. Thucid. 7. 454. l. 15.

<sup>g</sup> Plat. Phædrus 260. l. ult. St. Mark. xiii.

19. Both moods are join'd together in the same signification in that place: ἔτε φύγοιμ' ἂν ἔτε ἀπαρῆμαι τένομα. Demost.

Mid. 411. l. C.

<sup>h</sup> Thucid. 3. 191. l. 17.

<sup>i</sup> St. John xviii. 30.

<sup>k</sup> 1 Tim. vi. 8.

pure and amounts to the same sense. Ὑμεῖς δὲ τῶν ἄλλων διδάσκαλοι ἔσεσθε, *Be you instructors of the rest*<sup>1</sup>. For εἰ ἐν τῷ σαββάτῳ θεραπεύσει, *whether he would heal on the sabbath*, in St. Luke<sup>m</sup>, θεραπεύση is found in some books; which alteration was made by some little pert transcriber, who was jealous that the true reading was not pure Greek: εἰ διδάξει αὐτὸν ὁ Γοργίας<sup>n</sup>, *whether Gorgias wou'd teach him*, in Plato, is parallel: So εἰ μὴ αὐτὴ ἐπιμελήσεται, *unless she her self would take care*, in Xenophon<sup>o</sup>.

The first aorist for present tense is common in the sacred Greek writers; but a censure past upon this form of speaking wou'd betray want of reading and observation in the critic; this usage is so common in the best Classics of Greece, and here as in other cases, of Rome too.

This change of tense serves generally to express a custom or frequency of acting, sometimes that a thing is short-liv'd and soon passes away. Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν, *they sit or use to sit on Moses seat*<sup>p</sup>: ἀνέτειλε γὰρ ὁ ἥλιος, *for as soon as the sun rises*<sup>q</sup>. Plato speaking of wickedness, says, πονηρόν τι ποιεῖ ᾧ προσεγένετο, ἢ τελευτῶν ὄλον δέλυσε ἢ ἀπώλεσε, *it does prejudice to whatever it*

<sup>1</sup> Plat. Conviv. p. 1190. Francof.      <sup>m</sup> St. Luke vi. 7.

<sup>n</sup> Pag. 482. l. D.      <sup>o</sup> Xen. Oecon. p. 70.

<sup>p</sup> St. Mat. xxiii. 2.      <sup>q</sup> St. James i. 11.

*adheres,*



*adheres, and at last totally dissolves and destroys it*<sup>r</sup>. So ἀπέπεμψεν εὐθὺς τῆς Φρενᾶς, *immediately remands her to prison*<sup>s</sup>. The first aorist is likewise us'd for preterpluperfect tense; ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τὰς λόγους τούτους<sup>t</sup>, ἐπεὶ πολλὰ ἤκουσε, *when he had heard many reproachful sayings, he drew his sword upon Masistes*<sup>u</sup>. In St. John xi. 2. it seems most natural to take ἀλείψασα in this sense, Mary *which had formerly anointed our blessed Saviour*, and to conclude it to have relation to a noted story which is deliver'd by St. Luke<sup>w</sup>. 'Tis not probable that the Evangelist shou'd relate a story by way of prevention, which was in a short time to be repeated with such various and lively circumstances<sup>x</sup>. Such a short hint cou'd neither give light to the history, nor satisfaction to the reader; who was so speedily to be entertain'd with an admirable account of that office of piety in this good woman. Let the aorist have its full force and meaning as above, and the reason plainly appears why *Bethany* is call'd the town of *Mary* and *Martha*, and

<sup>r</sup> Plat. Resp. 10. 322. l. antepenult.

<sup>s</sup> Plat. Gorgias 525. l. 8. vid. Isoc. ad Demon. p. 1. l. 8, 9. Basil. Græc. Plutarch nup. Præc. 86. l. 3. after B. Hom. Ἰλ. ξ'. 280. Virg. Geor. 1. v. 330, 331.

<sup>t</sup> St. Mat. xxvi. 1.

<sup>u</sup> Her. Gr. 549. l. 1.

<sup>w</sup> St. Luke vii. 37.

<sup>x</sup> St. John xii. 3. Vid. Dr. Lightfoot on St. John xi. 2. p. 580. Eng. Works 1684.



not of *Lazarus*; why they gave our Saviour notice of their brother's sickness with so much freedom and familiarity; and why our Saviour honours the devout and generous family with such peculiar tenderness, and distinction of friendship<sup>y</sup>.

The present tense is put for the future, and join'd with it when both refer to the same time; and this change in the sacred writers expresses speed and suddenness, and assurance of the certainty of the thing; of which the very expression it self gives you a representation and image: ἔρχομαι σοὶ ταχὺ καὶ κινήσω<sup>z</sup>. ἐκ ἐνθὺς ἀφήσω αὐτὸν ἔθ' ἄπειμι<sup>a</sup>. Μαρτυρεῖ and κέκραγεν in the same clause is censur'd by *Erasmus* as an innovation in *St. John*<sup>b</sup>, but is in the oldest and best authors: Σταγείρῳ μὲν προσεάλλει καὶ ἔχ' εἶδε, *he invades Stagirius, but took it not*<sup>c</sup>. Ἀναξαίνω in *St. John* is for ἀναξήσομαι, *I shall in a few weeks abscond*<sup>d</sup>: δίδωμι is for δώσω, in *Herodotus*: ἄνθ' ὧν τοὶ χρυσὸν καὶ ἀργυρὸν δίδωμι, *for which civilities I will give you an immense sum of gold and silver*<sup>e</sup>.

<sup>y</sup> Vid. Lightfoot ut supra.

<sup>z</sup> Revel. ii. 5.

<sup>a</sup> Plat. Apol. Soc. p. 25. l. 25. Camb. In *Demosthenes* we have both mood and tense chang'd: ὅτε φύγοιμ' ἂν ὅτε ἀπαρνήσεται, ad Mid. 411. l. C.

<sup>b</sup> St. John i. 15.

<sup>c</sup> Thucid. 5. 203. l. penult.

<sup>d</sup> St. John xx. 17.

<sup>e</sup> Her. Gr. 3. 214. l. 40.

The preterimperfect tense for the present tense is rare but classical: οὗτος ἦν ὃν εἶπον, *this is he of whom I spoke*<sup>f</sup>. ἰδεῖν ἵππον πάνυ σπάνιον ἦν, *'tis rare to see a horse in Persia*<sup>g</sup>. On the contrary, sometimes the present tense stands for the preterimperfect. So in *Galatians* ὁρθοποῦσιν for ὁρθοπόδουν<sup>h</sup>, *seeing that they did not walk uprightly*. εἰ αὐτέων πειρηθῆναι ἠθέλησε εἰ τι ἀλλῆς μετέχουσι<sup>i</sup>, *if he had a mind to try whether they had any courage*. Κολαζόμενος, in *St. Peter*, is for κολασθησομένους<sup>k</sup>, δίδοντας, in *Thucydides*, is for δώσοντας<sup>l</sup>: So in *Herodotus* we have Θεὸν — τὸν οὐκ ὀνομαζόμενος ὑπ' ἐμεῦ<sup>m</sup>, *a God not to be nam'd, or which shall not be named, by me on this occasion*.

That exchange in *Revelation* iv. 9, 10. seems as harsh as any in the new Testament; ὅταν δώσῃσι τὰ ζῶα δόξαν, *when the living creatures give glory, and honour and thanks to him that sat on the throne, who liveth for ever and ever*<sup>n</sup>. *Grotius* calls it an *Hebraism*,

<sup>f</sup> St. John i. 15.

<sup>g</sup> Xen. Cyr. p. 11. Oxon. Græc.

<sup>h</sup> Gal. ii. 14.

<sup>i</sup> Her. Gr. 9. 516. l. 3. Vid. Xen. Cyr. Exped. 2. 1. 15. p. 82. <sup>k</sup> 2 Pet. ii. 9. Vid. Gal. ii. 11. Acts xxi. 3.

<sup>l</sup> Thucid. 3. 155. l. antepenult.

<sup>m</sup> Her. Gr. 2. 139. l. 8.

<sup>n</sup> I took the liberty to render this word ζῶα by *living creatures*, and I wish I could have render'd it by a better word. I think our translation is very improper. 'Tis always in it render'd *Beasts*, which ζῶον does not primarily sig-

Dr. Hæker, I see, was offended at the harshness and indecency of our translation;  
nify;

*Hebraism*, whereby the future is put for all other tenses. But 'tis pure *Greek* according to the usage of the best authors: ἐὺ ὧν καθίστασιν οἱ Πέρσαι μαλακῶς, *on which the Persians sit or use to sit easily*°.

There is a quick transition from one person to another in the seventh chapter to the *Romans*, *ver.* 4. where the Apostle addresses to the *Roman* Christians, and then considering all the disciples of our Lord as one body and society of true believers, he joins himself to 'em, and speaks in common: *My brethren, ye also are become dead to the law, that ye should be married to another, to him who is raised from the dead, that we shou'd bring forth fruit unto God.*

Upon which place Mr. *Lock* has this observation: “ St. *Paul* having all along from the beginning of the chapter, and even in this very sentence, said *Ye*, here, with neglect of grammar, on a sudden changes it into *We*. — I suppose ‘ to press the argument stronger, by shewing

on, and renders the word *living creatures*.

nify; and 'tis certain that now it conveys a low idea, and is intolerably harsh to be apply'd to the saints and dignitaries of heaven. In *Plato* ζῶον is a *rational creature*: Ἀθανάτων τι ζῶον ἔχων μὲν ψυχὴν, ἔχων δὲ σῶμα. in *Phædr.* p. 246. 'Tis applied to God himself. *Plat. Tim.* p. 77. *Epin.* p. 984. l. 5.

° *Xen. Hel.* 4. p. 198.

“ himself to be in the same circumstances and  
 “ concern with them, he being a *few* as well  
 “ as those he spoke to.

This neglect of grammar (as this ingenious gentleman calls it) expresses the prudence and dextrous address of the Apostle with great advantage; by familiarly uniting himself to 'em he gains their affections, and engages their attention; and such changes as this enforce an exhortation; and give an agreeable variety to the style.

Upon that exhortation of St. Paul, *Let us walk decently as in the day, not in revellings and drunken meetings, &c. but put ye on the Lord Jesus Christ*<sup>p</sup>. St. Chrysostom observes, that St. Paul did not say, *walk ye*, but *let us walk*, that he might prevent offence; that he might make his reproof more easy, and his exhortation more persuasive and effectual: which beauty in style and prudent manner of application and address this faithful interpreter and happy follower of the sacred writers imitates in his address to his own audience. *Let us therefore shake off this mischievous sleep — For if that day surprise us sleeping, eternal death will succeed. — Does it now seem to be bright day, don't we all imagine that we are awake and*

<sup>p</sup> Rom. xiii. 13. Vid. Dr. Bull. Har. Apol. 2. p. 62 §. 12



*sober? yet we are all like persons sleeping and snoring in dead of night.*

If this transition from one person to another, for such weighty causes and strong reasons, be a neglect of grammar, the critics must at least excuse it, because 'tis frequent, and admir'd as emphatical and a beauty in *Homer* and *Virgil*, in *Xenophon* and *Plato*, and all the sublimest writers in both the languages. *Agamemnon* makes an abrupt change of the person in his eager speech to the *Greeks*.

Πῇ ἔβαν εὐχολαί, ὅτε δὴ φημὲν ἕνας ἄριστοι,  
 "Ἄς ὁπότ' ἐν λήμνῳ κενεαυχέες ἡγοράασθε<sup>9</sup>.

*Xenophon*, in his speech to the angry soldiers about to plunder *Byzantium*, uses great address, first speaking to them about their just resentment, which he approv'd; and then when he supposes things harsh and such as he could not approve, speaking of himself as one of their number, so taking the properest method to allay their rage, and divert 'em from their fatal resolutions: *That you are angry, Gentlemen Soldiers, and judge that you have very unjust and barbarous usage in that you are deluded, I do not wonder. But if we*

<sup>9</sup> Hom. 'Ιλ. Σ'. v. 229, 230. Vid. Plat. Gorg. 503. l. 3. before D. Vid. Dr. *Whitby* on *Titus* iii. 3.



*should gratify our passion, and punish the Lacedæmonians, for that cheat, and plunder a city which has committed no fault, consider seriously what will be the consequences<sup>1</sup>.*

§ 7. Change of the particles, or the lesser invari'd words, that add to the signification of nouns and verbs, and serve to make construction easy and plain, and the connection of the several parts natural and graceful; and the variety of their significations, with their omission and seeming superfluity in some places in the new Testament, has by many scrupulous and formal interpreters been thought to perplex and depreciate the sacred style. But these changes and varieties are by more able judges pronounc'd to be the beauties and graces of the language; and they are justify'd in their opinion by the usage of the chief masters of noble style and composition; who take the same liberties, and often greater than the Apostles and Evangelists of our Lord.

The particle *γὰρ* generally serves to draw an inference, or give a reason of something before advanc'd. But in eagerness and vehemence of con-

<sup>1</sup> Xen. Cyr. Exp. 7. 1. 16. p. 383. By these and several more instances it appears, that Dr. *Lightfoot's* observation is not just, — That change of persons in grammatical construction is usual in the *Hebrews* eloquence and rhetoric. Dr. *Lightfoot* Har. on 4. Evang. p. 451.

cern 'tis us'd abruptly by the speaker in the very entrance of his discourse; which very naturally paints his surprize and confusion. So the Town-clerk of *Ephesus* coming with disturbance and eager haste begins — "Ἄνδρες Ἐφεσίοι, τίς γὰρ ἐστὶν ἄνθρωπος"; *Dennis* of *Phocis*, in *Herodotus*, begins his speech in the same abrupt manner, proceeding from a like disturbance and surprize, "Ἐπὶ ξυρῇ γὰρ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα, ἄνδρες Ἴωνες".

This particle in *Acts* viii. 39. is only an expletive and us'd as δὲ or δὴ often are. Our *English* translation is right, and the notion of *Grotius* seems a little forc'd: *He saw him no more because he went on his road, and Philip was carried another way*. 'Tis frequently superfluous in the old *Greek* writers: ἀλίσκομένε δὲ τὸ τεῖχος ἦτε γὰρ τῶν τῆς Περσέων, upon the taking of the wall a Persian, not knowing Cræsus, advanc'd to kill him\*.

The same particle in the sacred writers closes a sentence with a firm closeness and a grateful sound to the ear; καὶ εὐεὶ ἐδὲν εἶπον, ἐφοῦντο γὰρ". So the old *Classics*; καὶ εὐθὺς ἐκλείνας τὴν δεξιὰν διὰ τὸ ἔχειν αὐτὸν ἐκείνην, δέχομαι γὰρ".

\* *Acts* xix. 35.

† *Her. Gr.* 6. 335. l. 11. *Plat. Conv.* 1188. *Francos*

‡ *Her. Gr.* 1. 35. l. 4. Vid. *Æschin.* in *Ctes.* 142. l. 8. *Oxon.*

§ *St. Mark* xvi. 8. *St. John* xiii. 13.

¶ *Cyrop.* 8. 517. *Wells.* *Isocrates ad Demon* p. 10. l. 5.

Διὰ has a variety of significations in the sacred writers parallel to those in the Classics, which being consider'd and compar'd may be of use to interpret and illustrate several passages in the new Testament.

Διὰ with an accusative instead of a genitive signifies *by* or *thro'*; Καὶ γὰρ ζωὴ διὰ τὸν πατέρα — *I live thro' the Father, he essentially communicates life and divinity*<sup>y</sup>. Plato in his tenth book of laws has the same construction; διὰ τέχνην, *by art*<sup>z</sup>: διὰ τὰς χεῖρας γὰρ τιμῶνται μόνες, *they are only honour'd by good men*<sup>a</sup>. Διὰ rarely signifies *in*, διὰ δόξης, *in glory, glorious*<sup>b</sup>; διὰ φόβου, *in fear*<sup>c</sup>. It signifies the space of time, διὰ τριῶν ἡμερῶν οἰκοδομήσω, *in three days time I will build it up*<sup>d</sup>; ἐγένετο δὲ συμμοῶν ἡμέρας<sup>e</sup>.

Grotius affirms that εἰ for ὅτι is an impropriety in the Greek language<sup>f</sup>; I wish that very learned man had not affirm'd so rashly: Then that saying of divine inspiration will be solecistical: Τί ἄπιστον κέλεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει; *why is it judg'd incredible by you, that God raises the dead?* But 'tis justify'd against all objection by authority, that when produc'd, must be incontestable and

<sup>y</sup> St. John vi. 57.

<sup>z</sup> Plat. de Leg. 10. 196. l. 16, 17. 197. l. 14, 15. Camb.

<sup>a</sup> Aristoph. Plut. 93. Ecclef. 599.

<sup>b</sup> 2 Cor. xi.

<sup>c</sup> Thucid. 6. 369. l. 3.

<sup>d</sup> St. Mark xiv. 58.

<sup>e</sup> Her. Gr. 7. 450. l. 9.

<sup>f</sup> On Acts xxvi. 8.

decisive. *Æschines* says of his adversary *Demosthenes*, *ἐκ ἀγαπᾷ εἰ μὴ δίκην δέδωκεν*, *he that is author of so many mischiefs is not content that he is come off unpunish'd* <sup>s</sup>.

*Ἐἰ τις* is put for *ὅστις* <sup>h</sup>, and implies no manner of doubt; *ἕα ἔχειν εἰ τῷ τι ἐγὼ ἔδωκα*, *whatsoever I have given to any person, let him have it* <sup>i</sup>. The ignorance of this caus'd a trifling copyist to put in *ὃς ἂν* for *ἐάν τις* in *St. John* <sup>k</sup>. *Eis* is elegantly superfluous in *St. Matthew*: *ἐτυπλον εἰς τὴν κεφαλὴν αὐτοῦ* <sup>l</sup>. So 'tis in the noble historian: *τύπτοντες δὲ ἐς τὸν θώρηκα* <sup>m</sup>. It is peculiarly put for *περὶ* in *Acts*, *Δαβὶδ λέγει εἰς αὐτόν* <sup>n</sup>. So in *Æschines*, *χερησμόν εἰς Δημοσθένους πολτείαν*, *a prophecy upon or concerning the administration of Demosthenes*. So in *Thucydides*, *εἰς τε γυναῖκας καὶ παῖδας καὶ θεοὺς πατρώως προφερόμενα*, *things usually said upon wives and children, and the religion of the country* <sup>o</sup>.

*κατὰ* is peculiarly us'd in *St. Peter*, *κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον*, *in imitation of that holy One*

<sup>s</sup> Adv. Ctes. 88. l. 11. Vid. etiam p. 129. l. 9. & Demost. de Cor. 140. l. 1.

<sup>h</sup> Ephes. 4. 29.

<sup>i</sup> Xen. Cyrop. 4. 26. p. 46. Wells.

<sup>k</sup> St. John viii. 51. Robert. Steph. MSS. 2.

<sup>l</sup> 27. 30. <sup>m</sup> Herod. Gr. 9. 517. l. 18. ibid. 1. 91. l. 3.

<sup>n</sup> Acts ii. 25. *Æschin.* adv. Ctes. 83. l. 5.

<sup>o</sup> Thucid. 7. 455. l. 11.



who call'd you <sup>p</sup>, which is mark'd down by *Vatablus* for a *Hebraism*. *Xenophon* has exactly the same form of speech: τιμώμενος ὑπὸ δῆμου κατὰ τὸν πατέρα <sup>q</sup> Ἀθῶνα, *honoured by the people as his father was* <sup>q</sup>.

This little particle in the first Epistle to the *Corinthians* is render'd *of* or *concerning*, which is agreeable to the *Syriac* and *Arabic* versions. *Grotius* would have it *against* God, to his dishonour: There is no occasion, the other way it amounts to the same. *Xenophon* says, ταῦτα μὲν δὴ κατὰ πάντων ἔχομεν λέγειν, *these things we can say of all the Persians* <sup>r</sup>.

Κατὰ ἡμέραν παραπικρασμῆ, *in the day of temptation* <sup>s</sup>, is answer'd by that in a foreign Classic, κατὰ τὸν κατὰ Κροῖσῶν χρόνον, *in the time of Croesus* <sup>t</sup>. That is a signification a little unusual in the Epistle to the *Galatians*: οἷς κατ' ὀφθαλμοὺς προεγείαφη <sup>v</sup>, *before whose eyes Jesus Christ has been evidently set forth*. *Aristophanes* has it in the same sense and construction: ἵνα σοὶ κατ' ὀφθαλμοὺς λέγῃ <sup>w</sup>.

Ὅτι is us'd by way of question in *St. Mark* <sup>x</sup>, which *Grotius* says ought to be number'd among

<sup>p</sup> 1 Pet. i. 15.

<sup>q</sup> Xen. Hel. 2. 92. Wells.

<sup>r</sup> 1 Cor. xv. 15. Xen. Cyrop. 1. 3. 16. p. 10. l. 4. Ox. Grec.

<sup>s</sup> Heb. iii. 8.

<sup>t</sup> Herod. Gr. 1. 26. l. 6.

<sup>v</sup> Gal. iii. 1.

<sup>w</sup> Ran. 639. vid. Sept. Deuter. i. 30.

<sup>x</sup> Mark ix. 1, 28.



the *Hebraisms* of that Evangelist. But I think it may be prov'd true *Greek* by the authority of two elegant and authentic *Grecians*. 'Ο Γωβρύης εἰρῆτο ὅτι ἐ χειρῇται τῇ χειρὶ, Gobryas ask'd him why he did not use his hand<sup>y</sup>.

"Οτι is often pleonastical in the sacred writers, as ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά, ὅτι μέλζων ἐστὶ Θεός<sup>z</sup>. Some manuscripts and versions leave the last ὅτι out, and *Harry Stephens* wou'd have ἔτι instead of it. But the noblest Classics use this particle pleonastically, when it seems as harsh and unnecessary as here: Οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν ἀλλὰ καὶ οἱ Φίλοι<sup>a</sup>.

Among the numerous significations of the particle πρὸς, I will name two out of the sacred writers of the new Testament which are rare and uncommon, and parallel them out of the noblest Classics: Πρὸς τὴν σκληροκαρδίαν ὑμῶν, *with respect to the obstinacy of your temper, and hardness of your heart*<sup>b</sup>. Πρὸς ᾧ τὴν ὄψιν ταύτην, *with respect to this vision, &c.*<sup>c</sup> Πρὸς τῆς ὑμετέρας σωτηρίας ἐπάσχει<sup>d</sup>, *this tends to your health*. Ἐγὼ δὲ καὶ τὰ πλείω ὁρῶ πρὸς ἡμῶν ὄντα, *I see well enough that most things are with us*<sup>e</sup>.

<sup>y</sup> Her. Gr. 3. 191. l. 40. So *Aristophanes* Plut. v. 19.

<sup>z</sup> 1 John iii. 20. <sup>a</sup> Xen. Mem. Soc. 2. c. 1. 8. p. 127. vid. Plat. Gorg. 469. l. 32. <sup>b</sup> Mark x. 5. <sup>c</sup> Her. Gr. 1. 15. l. 35.

<sup>d</sup> Acts xxvii. 34. <sup>e</sup> Thucid. 4. 220. l. 2. So ἐπὶ πρὸς τῆς ἡμετέρας δόξης τάδε, *these things don't tend to your reputation*, Thucid. 3. 182. l. 16.

Ναὶ is not only a particle of assent and affirmation, but of entreating and praying: *ναὶ πρὸς τῶν θεῶν*, *I entreat you by our Gods*, is both in *Euripides* and *Aristophanes*<sup>i</sup>. 'Tis so us'd in the epistle to *Philemon*: *ναὶ δυνάμην σὺ ἀδεύῃς*<sup>g</sup>; which sense, methinks, is most suitable to that passage in *St. Mark*, where the *Syrophœnician* woman entreats our Saviour to heal her daughter: *I beseech thee, O Lord, have mercy upon me! for tho' the bread does properly belong to the children; yet even the dogs have some of the crumbs that fall upon the ground*<sup>h</sup>.

Οὕτως sometimes signifies *for this reason or cause*, as, in *St. John*, *Jesus being weary'd with his journey*, ἔτως ἐκκρέετο<sup>i</sup>, *he came to the well, and sate down, as he was thirsty and fatigu'd, without curiously chusing a place. The Athenians having a mind to bring Alcibiades upon his tryal, and put him to death, so send a Salaminian ship into Sicily to fetch him*<sup>k</sup>.

Οὕ, in *St. Matthew*, vii. 12. seems to be pleonastical, (tho' a great man endeavours to make a dependence betwixt this verse and those immediately preceding) and to be no note of in-

<sup>i</sup> *Medea* 1277. *Aristoph. Nub.* 782. <sup>g</sup> *Ver* 20.

<sup>h</sup> *Mark* vii. 28. <sup>i</sup> *John* iv. 6.

<sup>k</sup> *Thucid.* 6. 384. l. 11. *πέμπουσιν ἔγω.* *vid. Herod. Gr.* 1. 5. 123. *Sub hac pinu jacentes sic temerè.* *Hor. Od.* 2. 11. v. 13, 14.

ference drawn from the foregoing words, only a transition to a new precept of morality.

The parallel place is St. *Luke* vi. 31. οἶσθα ὅτι ἐν τῇ οὐκ οἰκίσται, &c. *you know that servants often whisper such things into the ears of children*<sup>1</sup>. The *Syriac*, *Arabic*, and *Persian* versions of the new Testament leave out the particle of inference.

The particle δὲ is pleonastical in *Acts* xi. 17. and we may believe for that reason is not found in several manuscripts and versions; but being in the major part it ought to be retain'd in the text, especially since 'tis pleonastical in the most authentic and noble writers: ἦν δὲ μὴ ἔχων, σὺ δὲ τῷ μάγῳ Σμέρδῃ, *but if he have not ears—suppose that you sleep with Smerdis the Magus*<sup>m</sup>.

Δὲ is by St. *Paul* us'd by way of inference or drawing a conclusion from what went before: *For ye are bought with a price, therefore glorify God with your body, and with your spirit, which are God's*<sup>n</sup>.

Some ignorant scribe esteeming it disagreeable to the humour of the *Greek* language, struck out δὲ, and put ἄρα in the room, others improv'd upon the blunder, and made that ἄρατε. This particle has the same use in *Plato's* apology: *I will*

<sup>1</sup> Plat. Ref. 8. 172. l. 3. See Her. Gr. 9. 546. l. 5.

<sup>m</sup> Her. Gr. 3. 187. l. 41. See also Xen. Hel. 3. p. 210. Wells.

<sup>n</sup> 1 Cor. vi. 20.

endeavour to shew you what has brought me into this name and scandal, ἀκούετε δὲ, therefore hear me<sup>o</sup>.

The observation of some of the particular uses of καὶ will serve to rectify many passages in the sacred writers; to clear their sense, and discover their beauties. In the Epistle to the Ephesians it signifies especially or particularly, *For all saints, and for me*<sup>p</sup>. So in Demosthenes, *You ought to be zealous and vigorous in carrying on the war, if ever, now especially cheerfully supplying money*<sup>q</sup>.

Καὶ is superfluous or pleonastical in many places: Καὶ ὅτε ἐπλήσθησαν ἡμέραι. — καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ<sup>r</sup>. 'Tis so often in Plato, and Xenophon, and Demosthenes: Παρά τε τῶν ἄλλων καὶ δὴ καὶ μάλα καὶ παρὰ τὴ νομοθέτῃ<sup>r</sup>.

This particle is adversative in sacred writers of the new Testament. *This is wonderful that you know not whence he is, and yet he has, or altho' he has open'd my eyes*<sup>r</sup>. So 'tis us'd in Thucydides

<sup>o</sup> Plat. Apol. Soc. 7. l. 28. Camb.      <sup>p</sup> Ephes. vi. 19.

<sup>q</sup> Dem. Olyn. 1. p. 2. l. 5. vid. Plat. Euthyphr. 8. l. 2. post C. Thucid. 1. 59. l. 16.      <sup>r</sup> Luke ii. 21.

<sup>f</sup> Plat. de Leg. 10. p. 195. l. antepenult. Camb. Σχεδὸν ὅτε πάντα ὧ, καὶ ἡλιθίως ἐδύετο. Xen. Cyr. Ex. 1. 1. 10. p. 73. Wells — Xen. Hellen. 5. p. 276. Acts i. 10. And in the Hebrew often is disjunctive and must be render'd or, as Gen xxvi. 11. *Whosoever shall touch this man and his wife* — And Plato himself so uses it; εἴτε ἐγὼ καὶ Γοργίας, whether I or Gorgias, Plat. Gorg. 461.      <sup>r</sup> John ix. 30.



and *Plato*: Σταγείρῳ προσέειπε, καὶ οὐκ εἶλε, *he invaded* Stagirus, *but, or, yet did not take it* <sup>v</sup>. Καὶ is often interrogative, and very aptly expresses a vehement concern, admiration, or surprize. Καὶ τις δύναται σωθῆναι; *who then can be sav'd* <sup>w</sup>? So in *Demosthenes* and *Plato*; Καὶ τι Φήσετε ὦ ἄνδρες δικασταί — *what will ye say, O ye judges? what fair and plausible excuse will you be able to make* <sup>x</sup>?

Ὅτε, signifying *when* or *whereas*, is found in 2 *Pet.* ii. 11. but I think scarce in any other place of the new Testament. The best Classics use it in the same sense; ὅτε γὰρ ἔξεσι ἐν ὑσέρῳ — ἀγώνισασθαι — *for when hereafter there might be an opportunity to engage, &c.* <sup>y</sup>.

§. 8. The observations already made, if properly apply'd, will almost solve all those objections which *Dr. Mill* and others of his sentiment have made against the style of the divine writers of the new Testament. But because that learned and laborious scholar is very positive and confident, that the new Testament is in many places defil'd with solecisms and false *Greek*, I shall modestly and with deference to the memory of that

<sup>v</sup> Thucid. 5. 293. l. penult. <sup>w</sup> Mark x. 26. See 2 Cor. ii. 2.

<sup>x</sup> Demof. Mid. 390. l. 2. See Plat. Theætet. 188. *after D. vid. Hen. Steph. Preface to his Greek Testament. p. 21.*

<sup>y</sup> Thucid. 8. 482. l. 18. Xen. Cyrop. p. 519.



worthy Gentleman, examine the instances he produces in the twenty first page of his *Prolegomena*. The objections are principally taken out of St. *John's* Gospel, which yet is allow'd less liable to exceptions than the other sacred writers. But before I enter upon this examination, I present my reader with a passage very much to our purpose, out of the scholiast of *Thucydides*, who seems to be a Christian, and as capable a judge both of the sacred and foreign Classics, of the beauty and propriety of their style, as *Dionysius Alexandrinus*, whose judgment the Doctor follows, when he falls foul upon the style of the sacred books; but regards it as little as any man in other matters; and especially when he speaks favourably of the divine language of the new Testament. “*Thucydides* ought here, says the scholiast, to have said so and so, according to the plain and common way; but being an inventor of new construction, and skilful in the old *Attic* dialect, he did not do it.

“ Many such constructions you will find in the *Divine*, which those people who do not understand reflect upon, and imagine that great man to be guilty of solecisms<sup>2</sup>.’ Where by the *Divine* I am satisfy’d the scholiast meant St. *John*

<sup>2</sup> Thucid. 3. p. 166. n. 18.

the Apostle, who had that title by way of eminence<sup>a</sup>, and whose writings, especially the *Apocalypse*, are charg'd with solecisms by antient and modern critics. St. *Gregory Nazianzen* was indeed in latter times call'd the Divine in a lower sense<sup>b</sup>; but was never, that I can learn, accus'd of barbarous *Greek*, and solecisms. A sound and able critic gives this character of this Father. "St. *Gregory of Nazianzum* is a great master in  
 " the art of persuasion; he explains himself in  
 " few words, and with force in respect to the  
 " sense; and with great delicacy in regard to his  
 " expressions<sup>c</sup>." The Doctor begins to introduce his instances of false *Greek* and solecisms with an air of assurance, in my humble opinion, not becoming. "That the writer of the *Revelation*  
 " sometimes writes bad *Greek*; and is guilty of  
 " solecisms is too plain to be deny'd.

"But are not most of the other writers of the  
 " new Testament so too? and even he, who for  
 " the elegance and purity of his language is here  
 " so much celebrated by *Dionysius*, I mean, *John*  
 " the Evangelist?

<sup>a</sup> Origen. in S. Johan. i. 1. Suidas in voce.

<sup>b</sup> Dr. Cave Hist. Liter. in Gregorio Nazianzeno. p. 129

<sup>c</sup> Pere Simon Hist. Crit. des principaux Comment. du nouveau Test. chap. 8. p. 119. vid. Nouvelle Methode Grecque Preface p. 42.

What expressions are those, I pray you?  $\delta\ \alpha\upsilon\upsilon\ \epsilon\iota\varsigma\ \tau\omicron\upsilon\upsilon\ \kappa\omicron\lambda\upsilon\pi\omicron\upsilon\ \tau\tilde{\epsilon}\ \pi\alpha\tau\epsilon\rho\omicron\varsigma$ , and  $\pi\acute{\alpha}\nu\tau\alpha\ \epsilon\delta\omega\kappa\epsilon\upsilon\ \epsilon\upsilon\ \tau\tilde{\eta}\ \chi\epsilon\iota\rho\iota\ \alpha\upsilon\tau\tilde{\omicron}$ <sup>d</sup>. This learned Gentleman might be led into this first mistake by the authority of *Grotius*, who on *Aets* vii. 45. says 'tis frequent with the *Hellenists* to exchange  $\epsilon\upsilon$  and  $\epsilon\iota\varsigma$ ; because the *Hebrews* for both these particles put the prefix *Beth*. But 'tis very common with the old *Greeks*, who knew nothing of *Hebraisms*, or *Hellenistical* language, to put  $\epsilon\iota\varsigma$  for  $\epsilon\upsilon$ , and  $\epsilon\upsilon$  for  $\epsilon\iota\varsigma$ . In *Herodotus* we have  $\Sigma\mu\acute{\epsilon}\rho\delta\iota\varsigma\ \iota\zeta\omicron\mu\epsilon\upsilon\omicron\varsigma\ \epsilon\varsigma\ \tau\omicron\upsilon\upsilon\ \beta\alpha\sigma\iota\lambda\eta\iota\omicron\upsilon\ \theta\epsilon\omicron\gamma\omicron\upsilon\upsilon$ , *Smerdis sitting on a royal throne*<sup>e</sup>: and in *Thucydides*,  $\iota\kappa\epsilon\tau\alpha\iota\ \kappa\alpha\theta\epsilon\zeta\omicron\mu\epsilon\upsilon\omicron\iota\ \epsilon\varsigma\ \tau\omicron\ \text{Ἡ}\epsilon\rho\acute{\alpha}\iota\omicron\upsilon$ , *suppliants sitting in the temple of Juno*<sup>f</sup>. So on the contrary,  $\alpha\pi\omicron\varsigma\epsilon\lambda\theta\upsilon\tau\epsilon\varsigma\ \omicron\pi\lambda\acute{\alpha}\tau\alpha\varsigma\ \epsilon\upsilon\ \tau\tilde{\eta}\ \Sigma\iota\kappa\epsilon\lambda\iota\varsigma$ , *about to send heavy arm'd men into Sicily*; upon which place of *Thucydides* the judicious and learned Dr. *Hudson* truly says, 'tis a way of expression frequently us'd by this author<sup>g</sup>. *Xenophon* uses it too,  $\omicron\iota\ \mu\acute{\epsilon}\nu\ \alpha\upsilon\tau\omega\upsilon\ \epsilon\upsilon\ \tau\tilde{\omega}\ \pi\alpha\tau\alpha\mu\tilde{\omega}\ \epsilon\pi\epsilon\varsigma\sigma\iota$ , *some of them fell into the river*<sup>h</sup>. That passage in *St. John's Gospel*,  $\delta\ \epsilon\chi\ \upsilon\mu\epsilon\iota\varsigma\ \kappa\epsilon\kappa\omega\pi\iota\acute{\alpha}\lambda\alpha\tau\epsilon$  is next marked out: The first signification of the word is *to labour* or

<sup>d</sup> John viii. 3, 15.

<sup>e</sup> Herod. Gr. 184. l. antepenult.

<sup>f</sup> Thucid. 1. 15. l. 6.

<sup>g</sup> Thucid. 7. 421. l. 9. not. b.

<sup>h</sup> Xen. Hellen. 3. p. 174. Wells. Sept. Psal. Grabe in *Æschin.* adv. Ctesl. 31. l. 2, 3. Oxon. Eurip. Orestes 1312. The *Latin* authors imitate this manner of expression, *videt se esse in tantum honorem*. Ter. Eunuch. 2. 2. circa med. Scen.

*be fatigu'd*, and the objection must be that the sense is alter'd, and that it becomes transitive, and signifies *to labour about*, or *work upon*. But such changes of the signification of verbs is perpetual in the best authors; and this little quibble is fully confuted above <sup>i</sup>.

Κατέβαινεν ἐν τῇ κολυμηθήσῃ, for εἰς κολυμηθήσῃαν, is an useless repetition, being the same with ἐν χειρὶ above. The next passage impeach'd is that ποτὲ ὦδε γέγονας, *when came you hither?* There can be no objection here but against γέγονας signifying *to come*. But we have it in that signification in several of the best authors; εἰς τὴν Αττικὴν γενέσθαι, *to come into Attica* <sup>k</sup>: Ξενίας παρεγένετο εἰς Σάρδεϊς, *Xenias came to Sardis* <sup>l</sup>. Τὴν ἀρχὴν ὅ, τι ἢ λαλῶ ὑμῖν is attack'd as an impropriety, where the objection can only be levell'd at τὴν ἀρχὴν, signifying *at the first*, or *from the beginning*. But the same word in the same signification is found in the most authentic Greek writers: Οἱ ἀρχὴν ἐλθόντες Ἑλλήνων, *the Greeks that came first* <sup>m</sup>. If the article be requir'd *Isocrates will supply it*: ὅτι τὴν μὲν ἀρχὴν εἰς τὸν πόλεμον κατέστησαν <sup>n</sup>, *in the beginning they were engag'd in the war*.

<sup>i</sup> Pag. 86.

<sup>k</sup> Her. G. 5. 317. l. 3.

<sup>l</sup> Xen. Exp. Cyr. 1, 2, 3. p. 7. Wells.

<sup>m</sup> Her. Gr. p. 520. l. 22.

<sup>n</sup> Isoc. Panegy. p. 152. l. 21.

Basil. Greek — vid. Plat. Gorg. 478. inter C. & D.



Ἐν τῷ τῷ θάυμασόν ° is rank'd among the number of vicious phrases ; which, I think, can for no other reason be charged as faulty *Greek*, but as θάυμασόν is put for θαῦμα, which is answer'd above <sup>p</sup>. But I shall throw in another passage or two which abundantly clear it. Τὸ ἀνθρώπειον κομπῶδες, and in the same author we have τῷ ἑμῷ διαπρεπεῖ τῆς Ὀλυμπιάζε θεωρίας, *my splendid appearance at the Olympic games* <sup>q</sup>. Λέγω εἰς τὸν κόσμον, *I say to the world*, is rank'd amongst solecisms ; which is clear'd by *Herodotus* <sup>r</sup>; οἱ θεοπρόποι ἀπήγγελλον ἐς τὸν δῆμον, *the augurs reported these things to the people* : And by *Xenophon*, τῶν λαχαγῶν τις διαγέλλει εἰς τὸ σράτευμα <sup>f</sup>.

Ἐως ποτὲ τὴν ψυχὴν ἡμῶν αἰρεῖς ; *how long do you keep our mind in doubt or suspense ?* is said to be false *Greek*. If we could not find αἰρεῖω in exactly the same sense in a *Classic*, that wou'd only be a peculiarity, and cou'd not be false *Greek* or solecism. But we have a parallel place in an admirable *Greek* author, who is indeed much lower in time, but little inferior in merit to the noble authors which we chiefly make use of : ἐπηρ-

° John ix. 30.

<sup>p</sup> 59, &c.

<sup>q</sup> Thucid. 5. 331. l. 14. Thucid. 8. 357. l. 13.

<sup>r</sup> Herod. Gale 7. 428. l. 35. John viii. 26.

<sup>f</sup> Xen. Cyr. Exp. 7. 1. 9. p. 380.



μένης τῆς Ἑλλάδος", Greece being in suspense and doubtful expectation of the issue.

Φωνεῖτέ με ὁ διδάσκαλος is charg'd with impropriety. The difficulty might be resolv'd by saying that ὁ διδάσκαλος is put for ὁ διδάσκαλε, of which variation we have produc'd instances. But common grammar would have inform'd this Gentleman, that words put τεχνικῶς, or for themselves, are neuter and invariable. We have a parallel place in *Demetrius Phalereus*, a judicious author; εἰ γὰρ ἀθέλοις τὸ ἕτερον μέγαν<sup>v</sup>.

Ἰνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον<sup>x</sup> is charg'd as false Greek by the Doctor; I suppose because *Grotius* had pronounc'd πᾶν to be a *Hebraism* for πανί. Πάν is govern'd of κατὰ, and includes mankind; and therefore αὐτοῖς compleatly answers it in sense. A copyist produc'd by *Robert Stephens* was fearful the Greek was not true, and therefore officiously puts in αὐτῷ. But the sacred books need no such remedies. Κατὰ is

<sup>v</sup> Plutarch. Demosth. p. 853. paulo ante fin. Francof. 1599. apud Hered. Wecheli. John x. 24.

<sup>w</sup> C. 29. p. 22. St. *Chrysostom* an elegant pure writer has καὶ τὸ ξύλον λέγω, καὶ ὁ καρπός, 1 Thes. 4 Ethic. p. 200. But I do not produce him as authority, only believe he wou'd not have us'd it, if it had not been pure. The *Latins* use it so.

————Ætas si fecimus aurea nomen——

Hor. Od. 2. 20. v. 7, 8.

<sup>x</sup> John xvii. 2.

very

very frequently understood in the purest Classics τὰ τε ἄλλα, *as in other respects*<sup>7</sup>. How common such changes of gender and number are we have sufficiently shewn upon the head of collective nouns, and shall only add another instance out of *Thucydides*, because 'tis so fully pertinent: Τὸ πλεῖστον ἐσπίπλυσιν ἐς οἴκημα μέγα οἰόμενοι πύλας τὰς θύρας τῆ οἰκήματος εἶναι<sup>8</sup>.

Ποταμὸν ἦλθεν, *they came in a small vessel*<sup>9</sup>, is put down in the black list of solecisms. I cannot guess how this objection is grounded, unless the pretended fault be that ἐν is understood. But *Herodotus* uses it so in the same case: Ποτιδαῖται ἐπιπλώσαντες πλοίοισι ἀπώλεσαν, *sailing to them in ships destroy'd them*<sup>10</sup>.

In the first Epistle of St. *John* there is a change of gender, which is esteem'd to be a violation of grammar, and the purity of the *Greek* language, by Dr. *Mill*. Ἐντολὴν ὃ ἐστὶν ἀληθὲς<sup>11</sup>, ὃ relates to χρεῖμα understood, and nothing is more common in the best authors than such variations. Τὸτ' ἄρα ἦν ἡ ἰσηγορία ὃ ὑμεῖς τοῖς ἐποιεῖτε<sup>12</sup>. Ἀλῶνα καὶ ἱπποδρομίας, ὃ πρότερον ἔκ ἦν<sup>13</sup>.

<sup>7</sup> Herod. Gr. 9. 518. l. 111.

<sup>8</sup> Thucid. 2. 86. l. 13, 14, 15.

<sup>9</sup> John. xxi. 8.

<sup>10</sup> Her. Gr. 8. 501. l. 23.

<sup>11</sup> 1 John ii. 8.

<sup>12</sup> Xen. Cyrop. 1. 3. 9. p. 14. l. 5.

<sup>13</sup> Thucid. 3. 208. l. 10. On Thucid. 1. 67. l. 6. His scholiast observes that he delights in this variation. Vid. Plat. Gorgias p. 462. l. ult.

The same heinous charge is brought against another passage in the same Epistle: αἰτήσῃ ἢ δώσει αὐτῷ ζῆν, τοῖς ἀμαρτάνουσι —<sup>f</sup> If we take αὐτῷ and ἀμαρτάνουσι to relate to the same subject, it is a very natural transition from singular to plural. Then the divine writer first says, *that God will give pardon and life to one sinner*; after he enlarges the expression, and extends the pardon to all sinners in the same condition, and equally objects of mercy. If we take the words in the sense that our translation gives them, and Dr. Mill approves, it is this, *God will grant to the charitable petitioner life and pardon for his fallen brethren, if they have not sin'd to death*. And ἀμαρτάνουσι will very well bear this construction both in divinity and grammar. So the dative is us'd in Demosthenes, ψήφισμα ὅλον γεγραφέν μοί, *the whole decree that was written for me, for my sake and advantage* <sup>g</sup>.

Dr. Mill was so strongly possess'd with the notion of false Greek and solecisms in the new Testament, that he was willing to admit a various reading into the text, and contended for it being authentic, purely because, as he thought, it made the language solecistical and absurd.

<sup>f</sup> 1 Ep. v. 16.

<sup>g</sup> Demof. de Coron. p. 74. l. 2. Ox.

I shall only here give one instance where this learned man, upon a very slender authority, puts up a various reading as the undoubted original, which in my humble opinion spoils both the sense and grammar of the sacred writer. 'Tis in the *Revelation* of St. *John* c. ii. v. 24. where he strikes out *καὶ* and reads *ὑμῖν δὲ λέγω λοιποῖς*. If *λοιποῖς* agrees with *ὑμῖν*, as here it unavoidably must, 'twill make a solecism, and be such a violation of grammar, as is no where else to be found in the sacred or foreign Classics. It will then be *ὑμῖν ὅσοι ἐκ ἔχουσιν* — The Doctor says *ὑμῖν* cannot have respect to the Bishop of *Thyatira* and the followers of his false doctrine (he had address'd them before) but to the rest, who in the apostacy of others had preserv'd themselves upright and faithful<sup>h</sup>.

But the Doctor, I believe, equally injures the Bishop by charging him with false doctrine, and the sacred text by charging it with false *Greek*. The Bishop is blam'd for his indulgence and connivance (it cannot amount to a toleration) at the woman *Jezebel*, or as some read it, his wife *Jezebel*. That may be want of christian care and courage, but cannot come up to false doctrine. He is above commended by his great master for his works, his love, his ministry, his faith, patience, &c.<sup>i</sup> So

<sup>h</sup> Dr. Mill Proleg. p. 110, 111.

<sup>i</sup> Rev. ii. 2.

that you and the rest — seems to be address'd to the Bishop, Priests, and other private Christians of the diocese, who in a regular communion with their Bishop had in a great apostacy adher'd to the orthodox faith and sound principles.

Ἐν παρρησίᾳ εἶναι<sup>i</sup>, which this learned man cavils at, is neither barbarism nor solecism; only a word us'd in due construction of grammar, but in a different sense from what it is in other *Greek* authors. Such liberties are often taken by the most noble writers, and we have given account already of such peculiarities: ὁ λόγος ὁ ἐμὸς ἔχωρεῖ ἐν ὑμῖν<sup>k</sup>, *my word does not take place in you*, is answer'd in the same manner. There is an objection against ἐμοὶ χωλεῖτε<sup>l</sup>, but the case is right, ὁ γὰρ βασιλεὺς χωλεῖς<sup>m</sup>, and the word sounds as well as χωλεῖτε, only the conjugation is chang'd according to the custom of old *Greece*.

'Tis common with the best Classics to use a verb in two conjugations of the contracts; sometimes they do in all. *Æschines* has ἀτιμῶ, the more common word is ἀτιμάω<sup>n</sup>. *Thucydides* uses ἐπιθυμῶ, the more common word is ἐπιθυμέω<sup>o</sup>. *Xenophon* in the same paragraph has καλῆσκήνησεν and σκηνῶεν<sup>p</sup>. And shall a noble writer, and an

<sup>i</sup> John vii. 4.

<sup>k</sup> John viii. 37.

<sup>l</sup> John vii. 23.

<sup>m</sup> Ho. ἰλ' α'.

<sup>n</sup> *Æschin. adv. Ctesl.* 135. l. ult.

<sup>o</sup> *Thucid.* 6. 363. l. 12.

<sup>p</sup> *Cyr. Exp.* 7. 4. 8. p. 417.



*inspir'd noble writer* be call'd a solecist and barbarian, for giving a new turn to a word so agreeable to the analogy and genius of the *Greek* tongue? Indeed in that passage of *St. John*, ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μὲν ἵνα καρπὸν πολλὸν φέρῃ<sup>9</sup>, *ἵνα* has a peculiar and strange signification: But it can but be esteem'd a peculiarity; and neither trespasses against the government or concord of grammar. And 'tis easy to produce a hundred instances out of the first-rate authors of *Greece*, who take liberties in altering the signification of words, and the common construction, as great as the use of *ἵνα* in this sense amounts to. *Homer* uses this particle in a great variety of senses; that in the seventh *Iliad* v. 353. is an use of this little word which is, I believe, very peculiar; *ἵνα μὴ ῥέζομεν ὥδε*, *unless we shall act after this manner.*

§. 9. Out of a great number of places in the new Testament which I have heard or read objected against, or which my self thought as great difficulties as any have been produc'd, I present the reader with a few.

Ἀπέχει, 'tis sufficient, is but found once in all the new Testament. Several critics give it a different sense from our translation. *Anacreon* has

<sup>9</sup> John xv. 8.

it in the same: ἀπέχε· βλέπω γὰρ αὐτήν, 'tis enough; for I already see her'. Ἐν γαστρὶ ἔχω, to be with child, seem'd to me peculiar to the Greek translators of the old testament, and the sacred writers of the new, 'till I found it in one of the noblest authors of Greece: εὐ-ηθέται αὐτῇ ἐν γαστρὶ ἐχούτῃ<sup>f</sup>. Ὅτι before an infinitive mood in St. Luke seems a little bold: θεωρῶ ὅτι μετὰ ὑβρεως — μέλλειν ἔσεσθαι τὸν πλῆν<sup>g</sup>. I think there is a parallel place in Euripides: that in Plato is certain and full: εἶπον ὅτι πρῶτον ἐμὲ χοῆναι πειραθῆναι κατ' ἐμαυτόν<sup>h</sup>. In that passage ῥῆξον καὶ βόησον in the new Testament, and the Septuagint<sup>w</sup> ῥῆξον signifies *the breaking out of the voice with eager joy and vehemence*, and exactly expresses the Hebrew word in Esaias, and Φωνήν must be understood.

Φωνήν is express'd after the verb in Job, in Philo, and in Herodotus: ἅπας τις αὐτέων Φωνήν ῥήξας ὑπὸ δέξας τὸ κακὸν ἔρρηξε Φωνήν. Her. Gr. i. p. 35. l. 10.<sup>x</sup>

"Ανθρωπος in St. Matthew<sup>y</sup> is the same with ἀνῆς, and oppos'd to γυνή; whereas 'tis generally in the

<sup>f</sup> Anac. OJ. 28. v. 423. Ed. Barn. Mark xiv. 41.

<sup>g</sup> Mat. i. 18. Exod. xxi. 22. Herod. Gale 325. l. 37.

<sup>h</sup> Acts xxvii. 10.

<sup>w</sup> Plat. de Leg. p. 892. prope

fin. Ed. Ser. & Steph.

<sup>x</sup> Galat. iv. 27. Esaias liv. 1.

<sup>y</sup> Herod. Gale. p. 325. l. 37.

<sup>y</sup> Mat. xix. 10.

best writers us'd to include both sexes, all human race: *Herodotus* uses it for γυνή<sup>z</sup>. Some pert transcriber, jealous that it was not pure *Greek*, or fearing that less learned readers might mistake, very officiously put ἀνδρὸς into the text. The word is so us'd in one of the noblest Classics: Τῶν τε ἀνθρώπων ἀχρειοτάτους ξὺν γυναιξὶ καὶ παισὶν ἐξέκομισαν<sup>a</sup>, *they carry'd out all the men that were unserviceable for war with the women and children.* In *St. Paul's* first Epistle to the *Thessalonians*<sup>b</sup> that construction δόνη εἰς ἡμᾶς seems a breach of a common grammar rule both in *Greek* and *Latin*: but it is justify'd by the same construction in the best Classics: παραδέναι τῆτον εἰς ὑμᾶς, *to deliver over this man to you*, is in *Demosthenes*<sup>c</sup>; θυγάτηρ παρ' ἀνδρὶ ἐκδεδομένη, is in *Xenophon*<sup>d</sup>.

Ἐπιφάνειαν τῆς δόξης, in *St. Paul*, shou'd not offend any critic, because 'tis a more nervous and noble way of speaking than ἐπιφάνειαν ἐνδοξαστάτην<sup>e</sup>, and is classical, since *Aristotle* himself in his third book of politics has οἱ Κύριοι τῆς δυνάμεως, for μέγιστα δυνάμενοι, as a noble critic and sound divine observes to us in his note upon a parallel

<sup>z</sup> Περισύχοντό τε τὴν ἀνθρώπων καὶ ἐδύναντο τὸν Παιδείαν. *Her. Gr.* 1. 23. l. 10.

<sup>a</sup> *Thucid.* 2. 88. l. 8. So *Sallust*, Homines adscivisse dictur, mulieres etiam aliquot. *Bel. Cat.* p. 16. Ed. Elz. 1634.

<sup>b</sup> 1 *Theff.* iv. 8. <sup>c</sup> *Demost.* adv. *Midian.* 385. l. 4. post. C. <sup>d</sup> *Cyr. Exped.* p. 192. Wells. <sup>e</sup> *Titus* ii. 13.

expression in *Lycephron*<sup>f</sup>, where that great man says, “Hence are those persons confuted, who  
 “ call these and the like expressions of the new  
 “ Testament *Hebraisms*, that is exclusively, so as  
 “ not at the same time to allow them to be pure  
*Greek*.

Καθίσταε ἐν τῇ πόλει seem'd to me peculiar to St. *Luke*<sup>g</sup>, before I read the *Greek Classics* with a view of comparing them with the sacred writers of our Lord's Gospel. I have found it in several good authors. We have in *Demosthenes* πρέσβεις ἑτοι καθεήντο ἐν Μακεδονίᾳ τρεῖς ὅλες μῆνας<sup>h</sup>, ἐν τῇ Σάμῳ κατήμενοι ἐφύλαττον τὴν Ἰωνίην μὴ ἀποστῆναι, *residing or settling their abode in Samos, they kept Ionia from revolting*<sup>i</sup>. Ναρεν ἀντὶ χάριτος, in St. *John*, perplex'd all the commentators, till it was observ'd that the particle ἀντὶ did not retain its usual signification in this place.

Grace for grace, sounds very harshly; and, as I humbly conceive, will scarce be made sense. But 'tis natural and easy, if taken in the sense in which it is us'd by *Theognis*, a very pure and *Attic* writer: — δοῖς δ' ἀντ' ἀνίων ἀνίας<sup>k</sup>, *and thou sendest me*

<sup>f</sup> Bp. Potter on v. 318. p. 139.

<sup>g</sup> Luke xxiv. 49.

<sup>h</sup> Demost. de Cor. xxiv. l. 10.

<sup>i</sup> Her. Gr. 501. l. 5.

ante fin. See also Herod. Gr. 7. 392. l. 33. Tully has the same expression: *Nos Corcyra non federemus*. Epist. ad Fam. 16. 6. p. 512. Ed. Gravii.

<sup>k</sup> Theog. v. 344.

*calamities upon calamities.* So in the Gospel of his Son, God Almighty vouchsaf'd mankind variety of blessings, abundant grace, and multiply'd mercies.

That in St. *Jude*, προεφήτευσεν τοῖς<sup>1</sup>, according to our translation, *he prophesied of these men*, wou'd be for περὶ τούτων, which, I believe, wou'd be an unexampled construction. But if we render it, *he prophesied against these men*, that is, he denounc'd the vengeance of God against such profane notions, as those profligate people embrac'd, and such lewd and debauch'd lives as they led, the sense will run clear, and the construction be regular. This case is us'd in the best Classics to express opposition and confutation. *Thucydides* for example has it in this sense: ἐγένετο — καὶ ἡ ἐν Σάμῳ ἐπανάστασις ὑπὸ τῷ δήμῳ τοῖς δυνατοῖς<sup>m</sup>, *the commons of Samos made an insurrection against the great men.*

St. *Luke* uses χρηῖμα instead of the common word χρημάτα for money<sup>n</sup>, which is rarely found in any Greek author. I think there is a passage in *Herodotus* that comes very near it: Ἐγὼ ταύτην

<sup>1</sup> Ver. 14.      <sup>m</sup> Thucid. 8. p. 478. l. antepen. So 'tis us'd in St. *Mat.* xxiii. 31. and in St. *James* v. 3. where εἰς μαρτύριον ὑμῶν is render'd well by our translators for a testimony against you, agreeably to all the Oriental versions.

<sup>n</sup> Acts iv. 27.



μὲν πολὺν ἔδενος χρέματος, *I will not sell this cloak for any money or price*. Ἔντεῦθεν καὶ ἐντεῦθεν in the last chapter of St. *John's Revelation* and second verse is, I doubt not, the genuine reading, tho' we find ἐντεῦθεν καὶ ἀκείθεν in some MSS. We have the same phrase in St. *John's Gospel* where there is no various reading at all<sup>p</sup>. But I must deny that it is a pure *Hebraism*, because exactly the same repetition in this case is us'd by the purest authors of *Greece* as well as the *Septuagint*: ἔνθα καὶ ἔνθα is allow'd equivalent to ἐπτεῦθεν καὶ ἐντεῦθεν, and to be as much a *Hebraism*, and *Homer* uses that repetition frequently<sup>q</sup>. So *Xenophon* has ἔνθεν καὶ ἔνθεν a tantamount phrase: ἔνθεν μὲν γὰρ ὅρη ἦν ὑπερσφηλὰ, ἔνθεν δὲ ποταμός<sup>r</sup>. This manner of expression is not only pure *Greek*, but good *Latin*: *Virgil* and *Ovid* have it<sup>s</sup>.

<sup>p</sup> Her. Gr. 3. 214. l. 11.

<sup>p</sup> John xix. 18.

<sup>q</sup> ἔνθα καὶ ἔνθα ποταῖνται ἀγαλλόμεναι πτερύγεσι.

<sup>q</sup> Il. β'. v. 462.

So v. 476.

—— ἐκείσμεν ἔνθα καὶ ἔνθα.

<sup>r</sup> Xen. Cyr. Exp. p. 18. Wells. So in *Cyrop.* 7. p. 267. l. 3. Græc. Oxon. μὴ βάλωσιν ἔνθεν καὶ ἔνθεν.

<sup>s</sup> Hinc atque hinc vastæ rupes ———

*Æn.* I. v. 162.

Illic frœna jacent, illic temone revulsus

Axis ——— *Metam.* 2. v. 316.

The particles *μὲν* and *δὲ* answer one another generally in the new Testament writers, as they do in the old Classics of *Greece*. But sometimes when *μὲν* is in the first member of a period, *δὲ* is omitted in the next, which answers it; as in *Acts* iii. 21. which *Beza* observes is seldom found in good *Greek* authors. But 'tis found so often as to justify the purity of it; and clear it from either being a solecism in the opinion of many critics, or a cicerism, as *Erasmus* tells us St. *Jerom* calls it in St. *Paul*. We have in *Herodotus* μεμενωνμένοι μὲν συμμάχων, ἄλλως μέντοι ἐωυτῶν εὖ ἤκοντες. Δὲ is often omitted in *Pindar*, particularly in that passage, ἐπεὶ μιν ἀνέω μάλα μὲν τροφαῖς ἔτοιμον ἵππων, χαίροντά τε ξενίαις πανδόκοις<sup>w</sup>. And 'tis the observation of that sagacious critic *Demetrius Phalereus*, that to be scrupulously exact in always making these two particles answer one another is a mark of a little and trifling genius<sup>x</sup>.

§. 10. I shall now put an end to this long chapter, after I have answered a few objections against the *Greek* of St. *John* in his *Revelation*.

<sup>r</sup> Erasmus on 2 Cor. xi. 6.

<sup>v</sup> Herod. Gr. 1. 43. l. 16.

<sup>w</sup> Pindar. Ὀλ. 4. v. 23, 25.

<sup>x</sup> Dem. Phal. c. 53.

p. 38. I admire that *Aristotle* shou'd make the omission of *δὲ* to answer *μὲν* a breach of good language, which he does in the third book of his *Rhetoric*.

The famous *Dennys* Bishop of *Alexandria*, tho' he allows the purity of St. *John's* style in the Gospel and Epistles, is positive there is false *Greek* and solecism in the *Apocalypse*. Dr. *Mill* cannot come up to him in his first opinion, but eagerly strikes in with the latter, not being able to part with his favourite notion of false *Greek*, and absurd language in the books dictated by the all-wise *Spirit of persuasion and reason* <sup>y</sup>.

Ἀπὸ τῶ ὧν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, are the attributes of the great God our Saviour put τεχνικῶς, and would lose much of their grandeur and majesty, if they were in the least alter'd: since they are design'd to describe that ever-adorable Person, who is the same yesterday, to day, and for ever. But if any one shou'd be so perverse not to allow this solution, we can justify it another way by parallel places in the noblest Classics <sup>z</sup>. After this ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μαρτυρῶν ὁ πιστὸς cannot be any difficulty, ἕως or ὅς ἐστι may be easily understood;

<sup>y</sup> Here I think it not improper to produce the opinion of the excellent *Kuster*, who judiciously rejects all those passages from being various readings, which are entangled with any contradiction, produce an absurd sense, or are so corrupted, as to produce any monstrous word or solecism. *Quis enim sane mentis scriptor, contradictionibus, vel sententis absurdis, vel vocabulis monstrosis, & solecismis orationem pœdet?* Pref. to Dr. *Mill's* Greek Testament p. 2.

<sup>z</sup> Vid. p. 128.

as it must be in many places of the noblest Classics. Ὁ νικῶν is a nominative case without a verb, which is fully accounted for above.

Ἄδικέω for βλάπτω or λυμαίνομαι, apply'd to the inanimate creation, is a lively *Prosopëia*, and every man of sound understanding in these matters will allow both its force and propriety. The best *Greek* authors use it so, particularly *Thucydides*: τὴν γῆν τὴν Πλαταιίδα μὴ ἄδικεῖν, *to do no damage to the territory of Plataea*.

Χιλιάδες χιλιάδων — λέγοντες may be either solv'd under the collective noun, or may be put for ἔλεγον, which is resistlessly answer'd above. I shall, to what I have produc'd above, add a parallel place which I am now reading in the *Father and Prince of Greek history*: Λακεδαιμονίων Φαμένων εἶναι ἀνάθημα — ἐκ ὁσθῶς λέγοντες<sup>a</sup>.

In the next verse to this Πᾶν κλίσμα may naturally be governed of κατὰ understood, as we have shew'd in parallel places above: and signifies all the orders of being that are properly capable of praising and adoring the sovereign Lord and Benefactor of all. And λέγοντας agrees in sense with ἀγγέλους and ἀνθρώπους included in κλίσμα, being the two ranks and orders, into

<sup>a</sup> Apoc. i. 4, 5. iii. 21. vi. 6. Thucid. 2. p. 125. Apoc. v. 11, 12. Herod. 1. p. 19. l. 26, 27. Ed. Gron.

which we commonly divide the rational creation.

The change of case in *Revelation* xviii. 11, 12, 13. is agreeable to what we have said upon this subject in its proper place; the accusatives are governed of ἀγοράζει, and the genitives of γόμου· and this variation of the sounds prevents this long period from being harsh and distastful to the ear.








### CHAP. III.

*Wherein several passages and expressions, which are look'd upon by some as blemishes and faults in the sacred writers, are prov'd to be proper and agreeable; and shewn to be exactly parallel to passages in the most noble and vigorous masters of style.*

§ 1. OME words in the divine writers are thought to be too weak to bear that weight, and importance of sense which they are design'd to express. Every man of sense knows that sometimes lessening expressions convey the meaning of the thing to the mind with as much advantage, as words of stronger sound and meaning, as they surprize the persons they are address'd to, excite his curiosity to consider of the matter, and occasion variety of reflections. When God says, *I will not hold him guiltless, which taketh my Name in vain*: The manner of the expression carries no less solemnity and awe with it than if his eternal Majesty had said, *I will severely punish him which taketh my Name in vain*. This awful phrase

phrase gives rise to our meditations upon the Attributes; and particularly, the justice of the Sovereign Lord and Judge of all; puts us upon deeply considering the heinousness of the crime for which insolent mortals shall be found guilty at the bar of God; and what will be the consequence of the irreversible sentence.

In the Epistle to the *Hebrews* the divine writer uses a word which seems not to be sufficiently expressive of the danger and horror of the thing he is speaking of: *For that will be unprofitable to you*, that is, as the context requires, extremely bad and fatal <sup>a</sup>.

A vigorous Classic uses ἀξύμφορος, which properly signifies *unprofitable* or *inconvenient*, to express a dreadful misfortune, no less than losing a sea-fight, and the destruction which attends it <sup>b</sup>.

"Αχαις in its first and general signification is *unpleasant, disagreeable*; but is us'd by as great a master of language as any in *Greece*, in the description of the deepest calamity that can happen <sup>c</sup>.

The great *Longinus* censures *Herodotus* for weakening his noble description by too soft a word; but Mr. *le Fevre* defends the historian against the critic

<sup>a</sup> Ἀλυσιτελής, Heb. xiii. 17.

<sup>b</sup> Thucid. 2. 140. l. 2.

<sup>c</sup> Καὶ τὸ τέλος σφὶ ἐγένετο ἀχαις, Her. Gr. 8. 464. l. 11.

by the example of vigorous authors ; and especially *Homer*, who uses *ἀεικής*, esteem'd a word of low signification, to express the outrageous insolence and barbarity of *Achilles* in ignominiously dragging the body of the brave *Hector* at his chariot-wheels<sup>d</sup>. And who will say that *Homer* was either at a loss for words, or made an ill choice ?

*ἄργος* in the sacred writer<sup>e</sup> is translated *idle*. *For every idle word men speak they shall give an account in the day of judgment.* Which has rais'd scruples in the minds of some Christians, as if our gracious God wou'd with severity exact an account of every word not carefully weigh'd, every little failure or inpertinence of speech. Idleness is the odious parent of so many and great mischiefs, that I think it will make up a black character, wherever 'tis apply'd. *St. Chrysostom* did not think *ἀργός* a weak word. *Idle*, says he, *that is, what is not to the purpose, void of reason, lying, calumny and backbiting.* Some critical gentlemen imagining the word not to be strong enough, have been so complaisant to put in one they vainly imagin'd more proper and expressive ; which is *πονηρόν*<sup>f</sup>.

<sup>d</sup>—*Ἐκτορα δ' ὅτεν ἀνία μῆδετο ἔργα.* *Il. χ. v. 395.* *Faber.* in not. *Longin.* 223. *Ed. Tollii.* <sup>e</sup> *Mat. xii. 36.* See *St. Chrysostom* on the place.

<sup>f</sup> *Vid. D. Mill in loc.*

Μάταιος, *vain* or *empty*, in *Sophocles*, signifies *vile* and *lewd*; in *Herodotus*, *abusive*, *injurious*. The *unfruitful works of darkness* in the noble sacred writer<sup>g</sup>, are those lewd and nefarious actions whereby men shamefully contradict their own reason and judgment; madly rebel against Omnipotence; and plunge themselves into ruin and damnation.

In the noble *Pindar*<sup>h</sup>, ἀκέρδεια, *unprofitableness*, expresses that remarkable vengeance and utter excision, with which the offended Deity sometimes punishes incorrigible Atheists and blasphemers.

Ἐὐτραπελία, I think, is generally taken for *fascetiousness* and *a pleasant turn of wit*. St. Paul uses it for that licentiousness of speech which trespasses against religion and good manners<sup>i</sup>: which no man uses or admires but who has an unsound judgment and vicious taste. Ἐρσον ἢ ἔπος εὐτράπελον, in *Pindar*, is an action and word of scurrility and lewdness<sup>k</sup>: and that noble writer had piety to be sensible of the crime, and a genius to find a word proper to express it.

<sup>g</sup> Τοῖς ἔργοις τοῖς ἀκάροισι τῷ σκότῃ, Ephes. v. 11.

<sup>h</sup> Pind. Od. ολ. 1. 84, 85.

<sup>i</sup> Ephes. v. 4. The Oriental versions render it well by *fascetiousness*, and *scolding abusive words*.

<sup>k</sup> Pind. Pyth. Od. 4. 185, 186.

§ 2. Vain is the criticism of several antient and modern commentators and grammarians that ἀλαλάζω in *St. Mark*, and ὀλοαύζω in the *Septuagint* are us'd improperly *to mourn and bewail*, contrary to the usage of those writers they complement with the title of purer and more eloquent authors of *Greek*. 'Tis common to find the same word us'd in two contrary senses in the most celebrated and eloquent Classics.

The word ὑμνέω for the most part is taken by the Classics to signify *singing or celebrating the praises of their Gods and heroes*<sup>1</sup>: But we find it in *Plato* and *Euripides* in the contrary sense, *to dispraise and undervalue*<sup>m</sup>.

Μισθός and μισθοποδοσία properly and originally signify *a due recompence for virtue and good actions*: The latter of these words is us'd by the divine writer to the *Hebrews*<sup>n</sup> for the *punishment of disobedience and wickedness*. Μισθός is taken in this sense of the *Apostle* by *Herodotus* and *Thucydides*. The former speaking of the sons of a *Thracian King* losing their eyes for their disobedience to their father's command, concludes the relation — ἔτοι μὲν τοιῦτον μισθὸν ἔλαβον, *this reward these*

<sup>1</sup> Pind. Nem. Od. 5. v. 46.      <sup>m</sup> Plat. Resp. 1. 8. l. 16.  
Ed. Maffey. vid. Plat. Ep. 3. p. 311. Ed. Ser. & Steph.

<sup>n</sup> Heb. ii. 2.



men receiv'd<sup>o</sup>. *Κεῖσθαι* generally is to gain profit and advantage in common and sacred Classics. In St. *Luke* the signification is quite chang'd, and is to be expos'd to danger, and fall into mischief<sup>p</sup>.

We find *κατ'ἐμαυτοῦ*, a word perfectly synonymous, taken in the same double and contrary signification in the great *Plato*. *When the mind is free from tumult, it reaps the pleasures proper to it self, the truest and sincerest that can be*<sup>q</sup>. And, Does not such a man, who cannot govern himself, but affects to tyrannize over mankind, reap more mischiefs besides these<sup>r</sup>?

*Σεμνός* is a word that bears as noble a signification as any in the *Greek* language. It expresses what is decent and graceful, what is worthy of praise, venerable and august in the poets and prose-writers. But in *Isocrates*, a writer of great purity and elegance of language, it must in one place signify morose and sullenly or proudly reserved<sup>s</sup>.

§. 3. Sometimes we find words in the sacred writers of the new Testament, which seem to express more than they are intended for. In St.

<sup>o</sup> Her. Gr. 8. 497. l. 38. *ibid.* 3. 165. l. 33. <sup>p</sup> Acts xxvii. 21.

<sup>q</sup> Plat. Resp. 9. 270. l. 6. <sup>r</sup> Plat. Resp. 9. 248. l. 19.

Ed. Maslley. <sup>s</sup> Τὴν πρὸς τὰς ἀλησιάζοντας ἐμιλητικὸς ἄλλὰ μὴ σεμνός. *Isoc. ad Demon.* 9. p. 19. Ed. Græc. Basil.

*Jude αἰωνίς πυρός* seems to signify those *showers of fire* and *brimstone* upon *Sodom* and *Gomorrhah*, which were not quenched till they had utterly laid waste and destroy'd the country and inhabitants. God made that terrible judgment an image of the last conflagration; and impressed upon the very face of all that country indelible marks of divine vengeance. *Ἄϊδιος* properly signifies *eternal*, but in *Thucydides* is used in a limited and lower sense. "Ὅθεν αἰδιον μισθοφορὰν ὑπάρξειν", From whence he expected a perpetual salary, that is, one during his life. The *Latins* call great and high benefits immortal obligations\*. *Ἀθάνατος*, in *Plato*, signifies only *lasting*, and is found in comparison<sup>x</sup>.

*Ἀπόλλυμαι*, signifies very often no more than *to die*, or *to suffer great troubles and miseries*; tho' from such expressions in the new Testament some patrons of loose and atheistical principles wou'd infer that there are no future punishments of wicked men, but that upon death they are entirely annihilated. The classic authors take this and the synonymous words for a state of great trouble and perplexity; but never in this sense

\* Jude ver. 7.

v Thucid. 6. 363. l. 18.

w Tullii Ep. ad Fam. & Oratio Post Reditum sapientius —

x "Ἀτλанта ἰσχυρότερον κ' ἀθανατώτερον. Plat. Phæd. 151. l. 26. Camb.

that Latitudinarians wish it might be taken in; but can never prove that it is. *Herodotus* has ἀπολλύμενος for a person departed this life, and living in happiness in another: οὐτε ἀποθνήσκειν ἐωυτὸς νομίζουσι, ἔτι τε τὸν ἀπολλύμενον παρὰ Ζάμολξιν δαίμονα<sup>y</sup>, they do not suppose that they who die are finally extinct, but that the person that departs this life goes to their God Zamolxis. We have in *Xenophon* ἀπολώλει τῷ φόβῳ<sup>z</sup>. So ἀπωλόμην δύσῃνος ἔκετ' εἰμι δὴ in *Euripides*<sup>a</sup>. 'Tis very common in this sense likewise in *Latin* authors<sup>b</sup>. So destruction and perdition in sacred writers only express incurable despair and endless miseries; because that eternal destruction is declar'd thro' the whole new Testament to be only a state of extreme sufferings, and the sharpest sense of guilt and divine vengeance; and not loss of being, or annihilation<sup>c</sup>.

§ 4. *Dennys* of *Halicarnassus* and numbers of scholiasts and editors are positive that in good prose there ought never to be an entire verse. The sacred writers then must fall under their cen-

<sup>y</sup> Herod. Gr. 4. 252. l. 3.

<sup>z</sup> Xen. Cyrop. 6. p. 341.

<sup>a</sup> Hecub. 683.

<sup>b</sup> Ut vidi, ut perii! Virg.

*Tacitus* Annal. 6. p. 203. Ed. Elzevir. 1634. Dii me Deæque pejus perdant, quam perire quotidie sentio.

<sup>c</sup> 1 Tim. vi. 9. 2 Pet. iii. 7. Mark ix. 44. Mat. xxv. 46.

sure. St. *James* in a very sublime passage has one heroic verse, and the words immediately following with a small alteration will make another <sup>d</sup>. The couplet will run thus.

Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον

Ἐξ' ἀπὸ τῶν φώτων πατρὸς κατὰβαῖνον ἀνωθεν.

And considering both the language and the sense, it will be no very easy matter to produce two lines much better. There is a compleat elegiac verse in St. *Paul's* noble Epistle to the *Hebrews* <sup>e</sup>.

The best foreign Classics, much superior both in judgment and composition to critics, who make such groundless assertions, and impose such arbitrary rules on mankind, sometimes have whole verses in their prose writings. *Xenophon* has

Ἑλλᾶ καὶ Σερπτοὶ καὶ ἵπποι χερυσοχάλινοι.

'Tis the same in the *Latin* authors <sup>g</sup>.

Rhiming, or a close and near repetition of the same sound is reckon'd a fault in composition, and grates the ears of tender and nice critics. The

<sup>d</sup> James i. 17.

<sup>e</sup> Καὶ ἡ φωνὴ γῆν ἐσάλωσε τότε.

Heb. xii. 26. So has *Plutarch* Ἀποθγ. Reg. 8c Duc. p. 111.

10 line from end. Greek. Basil. 1574.

Κηρύττειν ὅτι καὶ γείτονα χερυσὸν ἔχει.

<sup>f</sup> Xen. Cyrop. 8. 482. Græco lat. Wells.

<sup>g</sup> Tacitus in beginning of Annals:

——— Urbem Romam in principio reges habuere.

divine writers have a few instances of this; and they are as often us'd in the most admir'd foreign authors. And I hope the philologers will not excuse them in one, and condemn them in the other. Γινωσκομένη ή ἀναγινωσκομένη <sup>h</sup> is not more unpardonable in St. Paul, than ἐκ ἀξυνετωτέρου, κακοξυνετωτέρου δέ in *Thucydides* <sup>i</sup>.

The repetition of three or four words related in their original and found are sometimes to be met withal in the sacred and common Classics. If Φωνήν κιθάρῳδων κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν in St. John <sup>k</sup>, and ἀσεβεῖς ἀσεβείας αὐτῶν ὧν ἡσέξισαν ἀμαρτωλοὶ ἀσεβεῖς <sup>l</sup> in St. Jude, sound disagreeable and grating to an over-curious ear; the same offence must be taken at τελέως αἰεὶ τελεσᾶς τελέμενος τέλεος ὄντως γίνεται in the sublime *Plato* <sup>m</sup>; and at that passage in the clean and polite *Xenophon* <sup>n</sup>; οἱ παῖδες ἀκρόντες τὰς δίκας δικαίως δικαζομένας ἐδόκευ μανθάνειν δικαιοσύνην. That repetition in *Plato* is one of the most clean and agreeable that I have observ'd in any Classic; μηχανήν τινα πειθεῖς εὐρηκέναι ὥστε φαίνεσθαι τοῖς ἐκ εἰδόσι μᾶλλον εἰδέναι τῶν εἰδόντων <sup>o</sup>. But no repetition of words of the same

<sup>h</sup> 2 Cor. iii. 2. <sup>i</sup> Thucid. 6. 392. l. penult. vid. Virg. *Æn.* 4. 542. Hom. *Ἰλ.* μ'. 296. Σώματα ή χρῆματα. Xen. *Cyrop.* 1. paul. ante fin.

<sup>k</sup> Revel. xiv. 2.

<sup>l</sup> Jude ὅ. 15.

<sup>m</sup> Phæd. 249. l. 28, 29. Ed. Ser. & Steph.

<sup>n</sup> *Cyrop.* lib. 8. p. 338. l. 18, 19. Græc. Oxon.

<sup>o</sup> Plat. *Gorgias* 459. lin. 2. ante E.



original and sound is any where to be met with, that has such strength of sense and delicacy of turn as *that* of St. Paul to the *Romans* <sup>p</sup>. Μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, no translation can reach the beauties of it. The harmony in the order and structure of the words is grateful; the repetition and opposition in the latter part is sprightly and surprizing; and the moral comprehended in the whole sound and edifying.

§. 5. Repetitions of precepts and morals is often found in the sacred writers<sup>q</sup>, and is design'd to waken mens attention; and by repeated strokes to impress those important truths deeper in their minds. Readers of any laudable curiosity and hopefulness of temper will carefully consider a doctrine and the consequences of it, which is by the divine Spirit of wisdom so often and so vehemently inculcated. *Grotius*, on 1 *Theff.* v. 5, &c. observes to his reader, “ See  
“ how often the Apostle repeats the same thing,  
“ that, by praising the Christians, he may incite  
“ and encourage them.

The soundest and politest moralists in the heathen world are full of repetitions of their rules of conduct, and precepts of piety and morality;

<sup>p</sup> Rom. xii. 3.

<sup>q</sup> Philip. ii. 2. Ephes. vi. 5, 6, 7.

and particularly *Tully*, in his justly admir'd *Offices*, one of the most elaborate, sound, and useful of all the writings of that excellent man. Look into the fifth section of the third book<sup>r</sup>, where the philosopher is upon that important point, that justice is inviolably to be observ'd, and that a wise and good man will rather suffer poverty, pain, and death, than sordidly draw profit to himself by doing injury to his neighbour: and you'll find the same doctrine repeated for almost three pages together, in an elegant variety and moving vehemence of expression.

§. 6. Some metaphorical expressions in the new Testament have been thought to have been overstrain'd and harsh by some gentlemen, not intimately conversant with the noblest Classics; and that have not view'd things and persons in their several positions and numerous relations one to another: when really the passages, which incompetent judges pronounce faulty, require learning and judgment not to defend 'em, but to open and set off their vigorous meaning, and genuine beauties.

<sup>r</sup> *Ἐν μωραυθῇ τὸ ἄλς*<sup>r</sup>, *if the salt be infatuated* is a trope very strong, and not in the least disagreeable

<sup>r</sup> Cockman. *Tul. Offic.* p. 131, 132, 133.

<sup>r</sup> *Mat. v. 13. Luke xiv. 34. Plato* abounds in bold metaphors, which, I believe, will be allow'd to be beautiful and

agreeable to a true taste. The *Syriac* version renders it *infatuated*; the other versions mitigate the seeming harshness of that bold word.

The relation and ground of the trope is obvious; if salt has lost its seasoning quality and sharpness, 'tis of all things the most insipid and entirely useless: as a man who has lost the use of his reason is a mere corpse, and nuisance to the earth. *Girding up the loins of your mind*<sup>r</sup> is a strong expression, and a daring application and transferring of the qualities of the body to the mind, or a communication of idioms, as Divines call it. The propriety of which proceeds from the close and near relation of an organiz'd body, and immortal spirit in their astonishing union to make up one man. And those bold phrases, ἐκπλώσαντες τὸ νόον — θήγεσθαι τὴν ψυχὴν, and ἐλευθερίην προπεπωκότες in the classic authors are parallel<sup>v</sup>.

*Erasmus* pays one of his usual complements to St. *James* and others of the sacred writers, when he censures that expression εὐπρέπειαν προσώπῃ<sup>w</sup> as

and emphatical; tho they are more harsh and catechrestical than any in the new Testament: some instances have been produc'd already, I shall only, out of great numbers, add one speaking of a cowardly General: he says of him, ὑπὸ μέθης τῶ φόβῳ ναυτιᾷ. Leg. 1. p. 639.

<sup>r</sup> 1 Pet. i. 13. <sup>v</sup> Her. Gr. 6. 335. l. 35. Xen. Cyrop. 1. p. 7. l. 10, 11. Græc. Oxon. Demof. de Cor. 169. 4. Oxon. Κομψότερον ἔχει in St. John iv. 52.

<sup>w</sup> James i. 11.

harsh. Herbs and flowers are the gayest beauties of the lower creation: and, beautiful face, gay appearance, &c. ascrib'd to 'em, sounds to me neither with harshness nor impropriety. I hope at least 'tis not harsher than ascribing a brow or a breast to a mountain; we find the first in *Herodotus*<sup>x</sup>, to which a passage in *St. Luke* is exactly parallel<sup>y</sup>: the second is in *Xenophon*<sup>z</sup>, and is bolder than any thing of that nature, which we find in the divine writers of the new Testament.

§. 7. The sacred writers are not always solicitous to avoid some seeming inconsistency that may be cleared by common sense and candor; and the allowances that are made by all persons, who are not addicted to cavil and prejudice. In that passage to the *Romans*<sup>a</sup>, *Thanks be to God that ye were servants of sin, but now ye have obeyed, &c.* is just the same as *Thanks be to God, that you, who were servants of sin, now have obeyed, &c.* This way of expression is called a *Hebraism*, but is not unusual in the *Greek* and *Roman* Classics of the first rank. Τὸ γὰρ ἀποκινδυνεύειν πρὸς ἀνθρώπους ἀπονενοημένους ἢ πρὸς ἐκείνων μᾶλλον ἦν ἔτι ἢ πρὸς Ἀθηναίων<sup>b</sup>, is literally thus,

<sup>x</sup> Her. Gr. 4. 281. l. 4, 6.

<sup>z</sup> Xen. Cyr. Exp. p. 195. Wells.

<sup>b</sup> Thucid. 7. 465. l. 9.

<sup>y</sup> Luke iv. 29.

<sup>a</sup> Rom. vi. 17.



*To run any risk against desperate men was no longer more (or, as Hobbes) so much for their advantage, as that of the Athenians. But according to the true sense and design of the author 'tis thus: To run any hazard by then fighting men desperate, who in a little time wou'd certainly fall into their hands, was not at all for the advantage of the Syracusans, but their enemies the Athenians, as giving them a fresh chance and opportunity to recover their lost affairs. So in that passage of Tully<sup>c</sup>, Nec libidini potius luxuriæque, quam liberalitati & beneficentiæ pareat, there's no comparison intended which way of living shou'd be prefer'd; but luxury and extravagance are absolutely condemn'd.*

St. Paul to the *Corinthians*<sup>d</sup> wonderfully expresses the generous zeal and forwardness that the *Macedonian* Christians shew'd in doing good and contributing to the relief of their distressed brethren, which he does in terms that some little sophists would pretend to cavil at. *For of themselves were they willing, according to their power (I bear 'em witness) yea and above their power.* The Prince of Greek orators delivers himself in the

<sup>c</sup> Tull. Off. 1. See Luke xviii. 14. Xen. Hellen. 7. 436. Wells. vid. Tullii Epist. Fam. 6. 6. p. 162. l. 7, 8. Ed. Grævii.

<sup>d</sup> 2 Cor. viii. 3. Κατὰ δύναμιν ἢ ὑπὲρ δύναμιν.



same vigorous manner “ I have perform’d all  
 “ these things with justice, and care, and great  
 “ labour, and industry above my power <sup>e</sup>. That  
 seeming inconsistency in St. *Matthew* and St.  
*Mark*<sup>f</sup>, as, *to him that has not, even that which*  
*he has, shall be taken from him*, is entirely reconcil’d  
 by a parallel place in St. *Luke*<sup>g</sup>, by that  
 equitable construction, and those fair allowances  
 that ought to be made to all good authors. We  
 have the same appearance of impropriety in the  
 most discerning and most exalted writers among  
 the Classics <sup>h</sup>.

In short, great writers, secure of the nobleness and importance of their sense, and the masterly beauties of their language in general, are not always anxious to avoid a little deviation from common grammar, or a small seeming incoherence; when little critics cannot judge or discover either a beauty or material fault; but betray their ignorance and groveling temper in rigorously insisting upon the minutest matters

<sup>e</sup> Dem. de Cor. 116 l. pen. φιλοπόνως ὑπὲρ δύναμιν.

<sup>f</sup> Mat. xxv. 29. Mark iv. 25. ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθθήσεται ἀπ’ αὐτοῦ.

<sup>g</sup> Luke viii. 18. καὶ ὃς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν.

<sup>h</sup> Juven. Sat. 3. v. 208, 209.

Nil habuit Codrus — & tamen illud  
 Perdidit infelix nil —————

Hec. Gr. 1. 29. l. 21.

mere

mere trifles, and often condemning that for a fault which is really an excellence. People that cannot supply such defects as we have mention'd, and readily excuse and solve such seeming incoherences, have not, I don't say candor but, taste and strength of genius to make 'em capable readers of any good authors.



## CONCLUSION.

BY what we have hitherto observ'd, I promise to my self that I have made good the affirmation of the learned *Fabricius*<sup>1</sup>, and a great many other very eminent and judicious scholars, That there are fewer mere *Hebraisms* in the books of the new Testament than several famous men wou'd have; and no solecisms at all. 'Tis probable that it may be thought by some, that some things I have observ'd, are too little and inconsiderable. But I don't pretend that complete masters in these studies are to be entertain'd after this poor manner; I write chiefly for the use of younger scholars, and others who may want such helps, till

<sup>1</sup> Fabricii Bibliothec. Græc. lib. 5. c. 5. p. 224.

time and industry shall advance 'em to farther perfection: and I believe I have put nothing down that is entirely useless and foreign to the purpose.

Other Gentlemen are indolent, and entirely unconcern'd whether the style of the new Testament be free from solecisms or no. We are, say they, satisfy'd and assur'd that the holy writers were influenc'd and directed by the holy Spirit; and that the sense of the sacred text is very important and noble; and we are not concern'd whether the language be pure *Greek* or not. Now for this reason that the holy writers were under the influence and direction of the Spirit of infinite wisdom, who does all his wondrous works in proportion, harmony, and beauty, I am fully persuaded he wou'd not suffer improprieties, and violations of the true and natural reason and analogy of grammar to be in writings dictated by himself, and design'd for the instruction and pleasure of mankind to the end of the world. If we consider God, says an excellent person, as the Creator of our souls, and so likeliest to know the frame, and springs, and nature of his own workmanship—we shall make but little difficulty to believe that in the book written for, and address'd to men, he hath employ'd proper language, and genuine natural eloquence, the most powerful  
and

and appropriated mean to work upon 'em. But solecism and absurd language give an offence and disgust to all people of judgment and good sense; and are not appropriate means to work and prevail upon human minds. The notion of solecism is by all means to be remov'd from the inspir'd penmen, because it hinders young scholars from studying that book of such inestimable use and value with that chearful application and pleasure which are necessary to make 'em tolerable masters of its language and sense. When people have conceiv'd a prejudice against the sacred writers, it either entirely takes 'em off from the study of 'em, or if they be oblig'd to read 'em, they do it with reluctance and aversion; and aim at no greater knowledge than will qualify 'em to undergo an easy examination, in order to get a livelihood and worldly profit by a profession, to which such people are generally a dishonour and scandal. 'Tis impossible to defend our religion against the insults and sophistry of subtil Heretics, or to be a Divine of any considerable value, without a good and intimate acquaintance with the sacred text.

The notion of solecisms, &c. has given some conceited wits and shallow rhetoricians a contempt of those inestimable books.

A worthy Cardinal durst not read the Bible for fear of spoiling his fine *Ciceronian* style, and has



the horrid assurance openly to condemn and despise St. *Paul's* Epistles; and calls 'em by a sorry diminutive word which expresses the greatest wantonness of contempt, and scurrility<sup>k</sup>. 'Tis easy to name two chapters in the new Testament, even consider'd as a common book, that have more sense and genuine beauty of language than all *Bembus's* six books of Familiar Letters. Tho' I think it wou'd be an absurd thing to put natural eloquence, sublimity of sense, and the beautiful graces of clear and easy language, upon any comparison with a pedantic ostentation of learning, trifles drest up in studied periods; and a slavish imitation, or rather a ridiculous aping of *Tully*. Dr. *South's* satyr upon such insolence and profaneness is just: "He who said he wou'd not read  
 " the Scriptures for fear of spoiling his style shew'd  
 " himself as much a blockhead as an Atheist; and  
 " to have as small a gust of the elegancies of ex-  
 " pression, as of the sacredness of the matter<sup>l</sup>." How many conceited scholiasts and transcribers, having gotten the whimsical notion of solecism

<sup>k</sup> *Bembus* epistolas omnes S. Pauli palam condemnavit, easque deflexo in contumeliam vocabulo Epistolaccias est ausus appellare; cum amico autor esset, ne illas attingeret; vel si cœpisset legere, de manibus abjiceret si elegantiam scribendi & eloquentiam adamaret. *Scipio Gentilis* in *Epist. ad Philem.* inter *Maj. Crit.* p. 4010.

<sup>l</sup> Dr. *South* *Serm.* Vol. IV. p. 31, 32.



into their head, with intolerable boldness have corrected the sacred text, and given us their own spurious amendments for the genuine original; and so have encumber'd it with an enormous heap of various readings? "Ορεκ is put for ὄρεον even by *Theophylact* himself in *Zacharie's* hymn<sup>m</sup>: and *Piscator* says, it being plainly in apposition with διαθήκης before, must either be so, or it will be an irregularity and breach of syntax. But what if it be governed of κατὰ so often understood in the sacred writers of the new Testament and the old Classics of Greece? The sense and grammar are as effectually secur'd, as by that bold correction made by *Theophylact* without any authority.

The pure original reading in the last chapter of St. *Luke's* Gospel ἀρξάμενον<sup>n</sup> is in a few books chang'd into ἀρξαμένων, which reading has been approv'd by a few critics, who did not consider that this case is as pure Greek; and is frequently us'd, tho' not so commonly, as the genitive in these sorts of construction. Which we have prov'd above, and here add the following instances.

Τρία ὄντα τῶν Ασσυρίων Φερερία°, ἐν ᾧ Ἡσίοδος ὁ ποιητῆς λέγεται ἀποθανεῖν, χρησθὲν αὐτῷ ἐν Νεμέα τῷ παθεῖν, where *Hesiod the poet is said to be slain*

<sup>m</sup> Luke i. 71, 72.

<sup>n</sup> Acts xxiv. 47.

° Xen. Cyrop. 5. p. 5. p. 323. Wells.

by the inhabitants, it being told him by the oracle that this should happen to him in Nemea<sup>p</sup>. That place in *Acts*, *μαλιστα γνωσὴν σὲ ὄντα*<sup>q</sup>, has been very perplexing to some critics and transcribers; who did not consider how common this construction is in the purest and most authentic writers: some have put in *εἰδώς*, and some *ἐπισάμενος*, which the reader plainly sees are interpolations, when he considers the reason of their addition, and observes in what a great majority of manuscripts the genuine reading is found.

In *St. Luke* <sup>r</sup> *ἀιφνίδιος* is in some few manuscripts, versions, and fathers chang'd into *ἀιθνιδίως*, which change was made out of fear lest an adjective for an adverb was not classical *Greek*. But that is a common elegance in both *Greek* and *Roman* authors. I shall only give two instances in one page near together in *Herodotus*<sup>r</sup>.

The opinion of false *Greek* and barbarous language in the new Testament has given offence to many polite gentlemen, great readers and admirers of the classical writers. If that was once happily remov'd, and the sacred book skilfully

<sup>p</sup> Thucid. 3. 203. l. 17. See Herod. Gr. 9. 526. l. 20.

<sup>q</sup> *Acts* xxvi. 3.

<sup>r</sup> *Luke* xxi. 31.

<sup>r</sup> *ἄσμενοι ἐφοίτων*, they willingly went. *Ὁ Διόχοις ἦν πολλὰς ἀπὸ πάντων ἀνδρῶν, καὶ προσελλόμενος, καὶ αἰνεόμενος*, was zealously put up and applauded. Her. Gr. 1. p. 41. l. 19, 41.

divided into proper chapters and sections, so as to shew the full connection both of the periods and the reasoning of the discourse (which the present divisions much perplex and break off) gentlemen of judgment and ingenuity might be prevail'd on to read those inestimable authors; and would soon admire and love both the beautiful propriety of the language, and the sublimity and nobleness of the sense. Then a good opinion of the style would bring 'em to consider the soundness of the moral, and the majesty and purity of the mysteries of the Gospel. The pleasure and diligence of reading those divine authors wou'd be rais'd and heighten'd by the consideration of the near concern and interest they themselves had in their most important and awful contents; and a joyful prospect of that infinite happiness which is so faithfully promised, demonstrated by *such* clear proofs, and describ'd with such sublimity and grandeur in that incomparable book.

*The End of the First Part.*



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THE  
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PART II. CHAP. I.

§ 1. I Shall beg leave here to repeat what I avanc'd in the first Part, that the main substance and groundwork of the language of the Gospels and Epistles is incontestably the same with that of the old authentic *Grecians*; their narrative and morals are express'd in parallel terms; and in equal exactness of grammatical concord and government.

Z

In

In short, the language is the same, excepting when the rites of the Jewish, and new revelations of the Christian Religion requir'd new terms; and where the usage of *Hebrew* modes of speech, and allusions to the oriental customs express'd the thing with more vigour, and advantage and satisfaction of the people to whom the Gospel was to be address'd and preach'd. Even in the *Hebraisms* and peculiarities of the new Testament as good a regard has been had to the general analogy and true propriety of grammar, as in the purest and sublimest writings, which make up the standard of the *Greek* language.

'Tis very remarkable that those *Hebraisms* are us'd by the writers of the new Testament which are us'd by *Plato*, *Herodotus*, &c. as substantives instead of adjectives, a nominative case without any verb, repetitions of the same word, that look very like tautologies; and other modes of speech that we have above shew'd to be common to the *Hebrew* and *Greek* languages: but other *Hebrew* forms of expression, tho' scarce bolder or harsher than these, are not us'd by the sacred writers; I believe because they wou'd have been real solecisms, and violation of the analogy and custom of the *Greek* and *Roman* language, as never admitted into it, nor us'd by their approv'd and principal writers. The relative *asher* is frequently

2

suppress'd

suppres'd in *Hebrew*<sup>a</sup>, as the relative *who* or *which* is in *English*. In regimen of nouns the governing noun is alter'd, not the governed<sup>b</sup>. The adjective and the substantive are of different genders and numbers<sup>c</sup>. The verb sometimes does not agree with the proper nominative case, but is of the same number with the oblique case in the clause<sup>d</sup>. And several other *Hebraisms* there are that are repugnant to the usage of the *Greek* language, and never us'd by the divine writers in *Greek*.

I much wonder at that formal remark of a very learned man on *Acts* v. 30. “*St. Luke* being a “scholar, uses many words purely *Greek*.” Why don't *St. Matthew*, *St. Mark*, *St. Paul*, *St. John* use many words and phrases purely *Greek*? Is that to be doubted by any one that ever read them? Has not that excellent critic himself given numerous instances of it; and prov'd it by parallel instances out of the best authors?

§ 2. In this chapter I lay before the young scholar some remarkable passages, precepts of morality, comparisons and proverbial sayings in the

<sup>a</sup> Psal. li. 10.

<sup>b</sup> Prov. xxiv. 25. Job xxxiv. 28.

<sup>c</sup> 1 Sam. ii. 4. Isa. xvi. 18.

<sup>d</sup> Jerem. x. 22. Job xxix.

10. Haggai ii. 8. Vid. Buxtorf. Thesaur. Grammat. Linguæ Sand. Heb. in Syntaxi. Vid. etiam Bithner. Instit. Linguæ Sandæ ad calcem Lyræ Prophetiæ cap. 9. Vid. Proverb. xxviii. 1.

sacred writers, which are us'd in the most lofty and noble foreign writers. And the reason I draw this parallel is, only to shew the wisdom and condescension of the Divine Spirit, in directing the Evangelists and Apostles to use those customary and well-known modes and forms of speech which are found in those writers, which are generally and justly admir'd for their agreeable and prevalent manner of applying to the reason and affections of mankind. The hand of God in the old and new Testament expresses his providence and power<sup>e</sup>: In which sense it is taken by the noble *Pindar*: Θεῶν σὺν παλάμῃ<sup>f</sup>, *a haven of Crete that lyeth towards the Southwest*, &c. is a low translation, and takes away the *prosopopeia* and vigour of the original; and is not more plain or intelligible than the literal rendring of it — *a haven which looketh towards the Northwest*, &c. The noblest Classics have the same form — *A promontory of Salamis looking towards Megara*<sup>g</sup>.

*Aristophanes* says of *Juno*, whom the pagan world suppos'd to be that Deity which presided over the nuptial rites, that *she keeps the keys of*

<sup>e</sup> Psal. xcv. 4. xlv. 6. Luke i. 66.      <sup>f</sup> *Pindar*. Ol. 10. v. 25.

<sup>g</sup> Acts xxvii. 12. Thucid. 2. 141. l. 8. So in Xen. Cyrop. 8. 5. 2. 317. πρὸς ἑω βλέπεσαν τὴν σκηνήν. Spectant in Septentriones & Orientem solem. Cæsar. Commen. 1 lib. p. 4. Variorum.



marriage<sup>h</sup>. The sacred writer, to shew the interest and sovereign power our Saviour has in the future state, says that he has *the keys of hell and paradise*<sup>i</sup>. Plato speaking of persons fit to preside in a well-constituted government, says, *they are rich, not in gold, but in that wherein a happy man should be rich, a good and prudent life*<sup>k</sup>. Which is much to the same sense with that noble exhortation of St. Paul to wealthy men, *that they do acts of charity, and be rich in good works*<sup>l</sup>.

'Tis the opinion of some learned men, that the holy Jesus, the most tender and dutiful Son that ever was born, when he call'd his mother plainly woman, declar'd against those idolatrous honours which he foresaw wou'd be paid her in latter ages; which is no improbable guess. But in the more plain and unceremonious times it was a title apply'd to Ladies of the greatest quality and merit by people of the greatest humanity and exactness of behaviour. So Cyrus the great says to the Queen of the *Armenians*, Ἀλλὰ σὺ ὦ γύναι<sup>m</sup>: and servants address'd Queens and their mistresses in the same language<sup>n</sup>.

<sup>h</sup> Κλήσας γάμος φυλάττει, Thesmorph. 98γ. <sup>i</sup> Apoc. i. 18.

<sup>k</sup> Plat. Resp. 7. 99. l. 4, 5, 6. <sup>l</sup> 1 Tim. vi. 17. ἀγαθοεργεῖν, πλεστην ἐν καλοῖς ἔργοις. <sup>m</sup> Xen. Cyrop. p. 103. l. 4. ante fin. Gr. Ox. <sup>n</sup> Sophoc. Trachiniæ v. 234.

To hunger and thirst after righteousness, or the satisfactions of true religion, is an admirable metaphor, beautifully bold and strong°.

Both the Greek and Roman Classics take delight in it. “Some tempers, says Xenophon<sup>p</sup>, no less “hunger after praise than others after meats and “drinks.” Οὕτως ἐγὼ διψῶ χαρίζεσθαι ὑμῖν, *so I thirst, am vehemently desirous to oblige you<sup>q</sup>. Thirsting after those arts, of which I speak, I have had a small taste<sup>r</sup>. That passage in Plato: δάκνεσθαι τὲ καὶ μαχόμενα ἐσθίειν ἄλληλα<sup>s</sup>, *to bite one another like fierce wild beasts, and fighting to devour one another*, are just the same words with those of the great Apostle: Ἐν δὲ ἀλλήλοις δάκνετε καὶ κατεσθίετε βλέπετε, μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε<sup>t</sup>: only here they are cleaner and stronger; turn’d and finish’d into a completer sense and moral.*

Proverbial expressions are generally very significant, and contain much sense in few words, as resulting from the long observation and constant experience of mankind. In the ninth chapter of the *Acts*<sup>v</sup> there is a proverb that comes

° Mat. v. 6. καὶ ὅρα μεθ’ ὅσης αὐτὸ τίθησι τῆς ὑπερβολῆς. κ. τ. λ. St. Chryf. in loc. <sup>p</sup> Xen. Œcon. p. 95. Wells.

<sup>q</sup> Xen. Cyrop. 4. 261. l. penult. Wells.

<sup>r</sup> Tull. de Orat. 3. p. 313. Ed. Pearce.

<sup>s</sup> Plat. Ref. 9. 274. ad fin. Ed. Massey.

<sup>t</sup> Gal. v. 15.

<sup>v</sup> Acts ix. 5. Σκληρόν σοι πρὸς κέντην λακτίζειν.

from the mouth of the world's Saviour, enthron'd in supreme majesty; by which he checks the madness of *Saul*, bidding defiance to him, and exercising impotent malice and blind hostility against his most blessed and invincible name and Gospel.

The same proverb is us'd by *Æschylus*, *Euripides*, and *Terence*; and the noble *Pindar* has it to the same purpose of expressing the madness of murmuring against, and pretending to resist the power and pleasure of the great God<sup>w</sup>: *Physician heal thyself*<sup>x</sup>, is parallel'd by the noble tragedian *Æschylus*'.

Our blessed Saviour's address to *Jerusalem* is very moving and pathetic in *St. Matthew*, and is improv'd and heighten'd by a very natural and clear comparison: *O Jerusalem, Jerusalem! thou that killest the prophets, and stonest those who are sent to thee, how often wou'd I have gather'd thy children together as a hen gathereth her chickens, and ye wou'd not?* ! What a melting exprobration, (to use the eloquent words of a great man) what vigour and winning compassion, what a relenting

<sup>w</sup> *Pindar. Pyth. 2. v. 173.*

<sup>x</sup> *Luke iv. 23.*

γ Κακὸς ὁ ἰατρός ὃν ὥς τις ἐς νόσον  
Πιστῶν ἀθυμαίς, καὶ σεαυτὸν οὐκ ἔχει.  
Εὐρεῖν ὁποῖοις φαρμάκοις ἰάσιντο.

Prometheus.

strain of tenderness is there in this charitable reproof of the great Instructor and Saviour of souls<sup>z</sup>! *Euripides* and *Sophocles*<sup>a</sup> beautifully and appositely use the same comparison, by which all the diligence of care, tenderness of compassion, and readiness of protection are happily express'd.

Two elegant and very apposite comparisons are join'd together in the first Epistle to the *Thessalonians*<sup>b</sup> more forcibly and fully to represent the suddenness of our Saviour's coming to judgment; and the verbs are of the present time to make the description more affecting and awful: *The day comes suddenly, as a thief in the night — upon people buried in sleep, utterly amaz'd and confounded at that dismal season, in that unarm'd and helpless posture — Ruin and final destruction seizes the impatient unprepar'd; as the pangs of childbirth come upon a woman laughing, eating, and thinking of nothing less than that hour.* The great *Homer* often gives you two or three fine comparisons pretty

<sup>z</sup> Mat. xxiii. 37. Dr. South Serm. Vol. V. p. 496.

<sup>a</sup> Euripid. Troad. 745, 746.

Νεοσφός ὥσπερ Πέριργας εἰσπίνων ἐμάς.

Οἱ δ' Ἠρόκλειοι παῖδες ἔς ἄσπινος

Σώζω νεοσφός. —

Herc. furens.

That passage in James iii. 5. Ἰδοὺ ὀλίγον πῦρ ἡλίχην ὕλην ἀνάπτει is parallel to that of Pindar. Pyth. od. 3.

Πολλὰν τ' ὄρει πῦρ ἐνός σπέρματι ἐνθρονον αἴτωσεν ὕλην.

<sup>b</sup> 1 Theff. v. 2, 3. ἀκριβὴς ἡ εἰκὼν. St. Chrys. in loc.

close



close together upon the same subject, to set it off with variety of ornaments, to give you a delightful view of it on all sides; and entertain you with the unexhausted stores and riches of his genius<sup>c</sup>.

The comparifon betwixt *gold being try'd and purified by the fire*, and the genuineness of christian faith and piety by afflictions and severe troubles is quick and clean; gracefully insinuated, without the formality of bringing it in by the common marks and notices of comparifon in that noble passage of *St. Peter*<sup>d</sup>.

§. 3. An excellent collection of morals may be drawn out of the classical authors, much resembling the sacred writers both in sense and language.

The brave resolution of *Socrates*, *to do his duty in the utmost danger*, express'd with that native simplicity and undaunted courage which innocence and goodness inspire, is much the same in words and meaning as that noble declaration of the Apostles before the corrupt rulers of the *Jews*<sup>e</sup>.

<sup>c</sup> Hom. Il. β'. ver. 455. ad v. 484.

<sup>d</sup> 1 Pet. i. 7.

<sup>e</sup> Ὑμᾶς, ὧ ἄνδρες Ἀθηναῖσι, ἀσπάζομαι καὶ φιλῶ, πείσομαι ὅτι ἡμεῖς μᾶλλον ἢ ὑμῶν. Plat. Soc. Ap. 25. l. 7, 8. Camb. Πειθαρχεῖν δεῖ Θεῶν μᾶλλον ἢ ἀνθρώποις. Acts v. 29.



Had *Homer* express'd that line in the first *Iliad*  
v. 218. in the singular number

"Ὅσκι θεῶ ἐπιτείνεται μάλα τ' ἔκλυεν αὐτῷ.

it had been sound morality; and exactly the same in verse as that divine maxim of the Evangelist in prose: *if any man be a worshipper of God, and doth his will, him he heareth*<sup>f</sup>.

*We must, says Plato, thus judge of a righteous man, that whether he be in poverty or sickness, or any other apparent evils, they will turn to his advantage living or dying*<sup>g</sup>. What a near resemblance is there between this noble passage of the philosopher, and that exalted triumph of the Apostle: *I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, &c. shall be able to separate us from the love of God, which is in Christ Jesus our Lord — and we know that all things work together for good to them who love God*<sup>h</sup>.

God resists or sets himself in hostility against proud men, is an important maxim of morality, strongly express'd, and frequently inculcated both in the old and new Testament<sup>i</sup>. We have the same moral in *Pindar* beautifullly express'd, tho'

<sup>f</sup> John ix. 31.

<sup>g</sup> Plat. Ref. p. l. 334. l. 5, 6, 7.

<sup>h</sup> Romans viii. 38, 39, 28.

<sup>i</sup> Job xxii. 29. Prov. iii. 34. Jam. iv. 6.

in a manner inferior to that of our sacred writers<sup>k</sup>.

There is a sound passage of morality in *Tully*, *Plutarch*, and *Plato*, importing that nothing but the body and its lusts and appetites kindle seditions, quarrels and war in the world<sup>l</sup>, which exactly corresponds with two parallel passages in *St. James* and *St. Peter*<sup>m</sup>. But the thought is more enlarg'd, the manner of the expression more lively and emphatic (besides the vehemence of a pressing interrogation and the addition of a vigorous metaphor) in the Apostles than the Philosophers: *Whence are wars and fightings amongst you? are they not hence, even from your lusts that war in your members?* says *St. James*; and *St. Peter* exhorts his Christians as *pilgrims and strangers to abstain from carnal lusts, which war against the soul*.

That is a fine passage of sound morality and generous charity, rais'd above most of the Pagan moralists before Christianity, in an epistle of the famous *Pliny*<sup>n</sup>: *I wou'd have him who is truly liberal, to give to his country, kinsmen, friends, I*

<sup>k</sup> Pindar. Pyth. 2. v. 94, 95, 96.

<sup>l</sup> Καὶ γὰρ πολέμοις, καὶ στάσις, καὶ μάχαις ἐσθ' ἑν ἄλλο παρέρχαι ἢ τὸ σῶμα, καὶ αἱ ἀπὸ τούτων ἐπιθυμίαι. Plat. Phædon. 10. p. 88. Camb.

<sup>m</sup> Jam. iv. 1. 1 Pet. ii. 11.

<sup>n</sup> Epist. 9. 30. p. 239. Ed. Hearne.

mean poor friends; not as those who give chiefly to those persons, who are most able to give again. How near in sense and words to St. Luke in one part? How much inferior in the encouragement to this charity which the Saviour of the world has given and transmitted to us by the pen of his Evangelist? *But when thou makest a feast call the poor, the maim'd, the lame, the blind, and thou shalt be blessed; because they cannot recompense thee: a recompense shall be made to thee in the Resurrection of the just*<sup>o</sup>. The Apostle St. Peter sets off the most amiable graces and becoming ornaments of christian women in the most beautiful dress of language, which is much superior to those places in *Epictetus* and *Plutarch*, &c. that the critics and commentators produce as parallel or resembling<sup>p</sup>, *neither gold, nor emerald, nor purple give grace and ornament to a woman; but all those things which clearly express and set off her gravity, exact conduct, modesty*<sup>q</sup>.

The Apostle speaks to the same purpose; but excels any thing said by the Classics and Philoso-

<sup>o</sup> Luke xiv. 13, 14. I esteem γὰρ here as an expletive and the sense runs clearer so. The *Arabic* and *Persian* versions drop it.

<sup>p</sup> *Epictet.* cap. 62. *Grot.* in Luke xiv. 14. and 1 *Tim* ii. 9.

<sup>q</sup> *Plutarch*, *Præcept. conjug.* p. 86. *Basil.* 1574. cites it as a saying of *Crates*: Κοσμιωτέραν ὅ ποιᾷ ταύτην ἢ χρυσοῦς, ἢ σμάραγδος ἢ κόκκος, ἀλλ' ὅσα σεμνότητος, ἀταξίας, αἰδοῦς ἐμφανισιν περιτίθηται.

phers on this head in the extent and sublimity of his thought, and the vigorous figures and emphasis of his language: ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφάεστῳ τῷ πράξει καὶ ἡσυχίᾳ πνεύματος, ὁ ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτελής<sup>†</sup>. Every man of genius will admire this at first view; and the nearer and more attentively he views, the more he will still admire. But who dare promise an adequate and full translation into any other language? How must all the short-liv'd beauties, the shapes, features, and most elegant and rich ornaments of the mortal body, which attract the eyes and admiration of vain mortals, fade away and lose their charm and lustre, when compar'd with the heavenly graces of a pious and regular temper; the incorruptible ornaments and beauties of the soul; which are ever amiable and of high value in the eye of God the sovereign Judge of what is good and beautiful? Can any man shew me a precept amongst the most solid and celebrated masters of morality so useful and divine as to the sense, so cleanly compact, and beautifully turn'd as to the expression, as that sacred direction, *Be not overcome of evil, but overcome evil with good*<sup>†</sup>? This is a noble strain of christian courage, prudence,

<sup>†</sup> 1 Pet. iii. 4.

<sup>†</sup> Μὴ νικῶν τὸ κακόν, ἀλλὰ νικά-  
 ἐν τῷ ἀγαθῷ τὸ κακόν. Rom. xii. 9. ult. Vid. St. Chrysost.  
 in loc.



and goodness that nothing in *Epictetus*, *Plutarch*, or *Antonine* can vye with. The moralists and heroes of the pagan world cou'd not write or act to the height of *this*.

Some of the pagan moralists, especially *Plato*\*, have spoken very nobly of a brave man that reputably undergoes severe trials and cruel sufferings for the sake of religion, and the good of his country; and fears death less than an unjust action, or villainous compliance.

As to the Stoics preferring their wise man in his sufferings to their Sovereign *Jupiter*, it is rank profaneness; and their pretence that he is as happy upon the rack and in the most exquisite tortures, as on a bed of down in perfect health, is an absurd and unnatural rant. The christian moralists follow nature and reason; and the Son of God improving them: They allow us to grieve as *men*, but require us as *Christians* not to despair, or intemperately grieve and perversely complain; but

\* Plat. Respub. 2. where he gives as lively a description of the person, qualifications, life and death of the Divine Man he speaks of, as if he copy'd the fifty third chapter of *Isaiah*. He says that this person must be poor, and void of all recommendation but virtue alone. That a wicked world would not bear his instructions and reproof; and therefore within three or four years after he began to preach he shou'd be persecuted, imprison'd, scourg'd, and at last put to a cruel death. This is not the only prophecy of the Messiah in *Plato*. *Vid. Mr. Lesley Truth of Christ* 162. *Plat. Alcib.* 2. p. 150.

whenever



whenever we suffer to be patient and courageous: but when we suffer for religion and conscience, to count our sufferings as our valuable privileges; and to rejoice in 'em as the matter of our chief glory and triumph. Our divine writers far excel all others upon this topic; express the triumphs of a christian sufferer in more exalted terms of strong eloquence; and lay down more prevalent reasons and motives for glorying in the cross of Christ, and for joy in suffering for the cause, and after the example of Jesus, than any other scheme of religion can bear.

How admirable and astonishing are the expressions of the Apostles on this head, especially St. *Paul*, who sets off the joy he took in his sufferings in magnificent strains of eloquence. 'Tis his darling topic; and great critics observe, that as all his writings are excellent, so especially those which were sent from *Rome*, while he was in chains for the Gospel \*.

What a most amiable and extraordinary mixture of charity, courage and faith in God do we find in that noble profession and exultation of St. *Paul*! No, *tho' I be sacrific'd upon the oblation and service of your faith, I rejoice and congratulate*

\* To *Ephesians*, *Philippians*, *Colossians*, to *Philemon*, to *Timothy*.

you all; on the same account do ye rejoice, and congratulate me<sup>w</sup>. What great occasion has the good man to rejoice, and so pressingly to urge his Christians to rejoice with him? Did he expect fame, riches, preferment, secular triumphs, empire? Nothing but disgraces, stripes, the confinement of a prison, the sword of a tyrant, and the bloody crown of martyrdom. We have in the fifth chapter to the *Romans* \* an accurate enumeration of the several blessings which crown the brave champion of the cross; which is a very easy and beautiful gradation rising to the height of happiness, and making up a very agreeable and complete period.

The Apostle encourages his *Philippians* not to be disturb'd or daunted at the malicious persecutions of the enemies of their Lord's Cross, by a reason which is strongly conclusive upon the christian scheme, but fails upon the pagan; which is express'd in a strong *Pleonasmus*: Because *for Christ to you is given not only to believe on him, but to suffer for him*<sup>y</sup>. Given is not fully expressive of the original word, which is, — *the free grace and favour is bestow'd*. God does not only permit or order by his general providence, but he confers

<sup>w</sup> Philip. ii. 17, 18.

\* Rom. v. 2, 3, 4, 5.

<sup>y</sup> Philip. i. 29. ἐχαρῆσθε. vid. St. Chrysost. in loc. & Orat. 2. on St. Paul, p. 37, 38. Tom. 8. Savil.

upon you peculiar kindness and mercy; does you unspeakable honour by admitting you to suffer for his Son's blessed name and cause.

Those marvellous passages of the same divine author wou'd be extravagances and raving hyperboles from any mouth or pen, but a Christian's. *I therefore take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. — You have been followers of us and of our Lord, having receiv'd the word in much affliction, with the joy of the holy Ghost<sup>2</sup>. In the mouths of those who are acquainted with that great mystery of godliness, God manifested in the flesh, and who have a part and portion in the inheritance of the saints purchased by his merits, who brought life and immortality to light by his Gospel; these grand expressions are the words of truth and soberness.*

And these men, whom the world despis'd, but were not worthy of them, not only talk'd great things as preachers and writers; but acted great things as heroes and champions of the *Lord Jesus*, and his Gospel. When the Apostles were disgrac'd and abus'd by the Jewish magistrates, they return from that wicked council rejoicing that they were thought worthy — admitted to the honour of suffering disgrace, as their enemies falsely

<sup>2</sup> 2 Cor. xii. 10. 1 Theff. i. 6.

esteem'd it, for the sake of such an adorable name and cause <sup>a</sup>.

When *St. Paul* and *Silas* were cruelly beaten and imprison'd for the testimony of *Jesus*, the consideration of the *cause* and *Master* they suffer'd for fill'd 'em with joy in a dungeon, and gave them *songs in the night*. Their bodies were cut with deep and cruel stripes; their souls were refresh'd and ravish'd with divine consolations; and when their feet were fasten'd in the stocks, their hearts were enlarg'd with heavenly pleasure; and their tongues with inspir'd eloquence broke out into hymns of praise <sup>b</sup>. So just is the pious remark of *St. Chrysostom*, *To suffer for Christ is sweeter than all consolation* <sup>c</sup>.

'Tis astonishing and above the powers of unassisted nature in such deep and tormenting sufferings (as the primitive Christians suffer'd) to give all the undissembl'd expressions of a most exquisite and triumphant joy. But as the behaviour and courage of the noble champions of the Cross was extraordinary; so were their motives and en-

<sup>a</sup> Acts v. 41. The two words are strong and express the thing with great happiness and beauty not to be come near in a translation: κατηξιώθησαν ἀτιμαδιῆναι.

<sup>b</sup> Acts xvi. 25,

<sup>c</sup> On Ephes. iv. Hom. 8. p. 809.

couragements,



couragements, their transporting hopes and all-sufficient assistances<sup>d</sup>.

Cou'd the servants and disciples think it hard to follow their most gracious Lord and Master, who has sovereign interest in heaven, and all the preferments of eternity at his disposal? who has promised he will confer 'em on all Christians, whose names are in the book of life, who are fellow-citizens with the saints, and domestics of God?

That Divine Lover and Saviour of souls has made faithful promises, and given uncontested proofs that he has both power and goodness to instate all Christians that live to him, and dare dye for him, in all the inconceivable glories and high eternal prerogatives, which belong to the members of his body, of his flesh, and of his bones. They shall all receive the adoption of sons: be no more regarded as servants, but as sons of God, and heirs of heaven.


<sup>d</sup> How great and transporting must St. *Stephen's* inward joy and satisfaction be, when it gave heavenly beauty and majesty to his countenance? 'Twas the goodness of his cause, and the sight of his Saviour at the right hand of his eternal Father, that made him so undaunted, so full of joy even in expectation of a cruel sentence and bloody execution; that his face appear'd as the face of an Angel to all the spectators: ἀπενίσαντες ἄς αὐτὸν ἅπαντες εἶδον τὸ πρόσωπον αὐτοῦ ὡς εἰ πρόσωπον Ἀγγέλου. Acts vi. 15.





## CHAP. II.

*Wherein the beauty and excellence of the new Testament is shew'd from the agreeable mixture of particles and expletives (commonly so call'd) the variety of the dialects sparingly and gracefully scatter'd abroad, noble epithets, single and compound words, shorter passages, elegant and strong.*

§. I.  Here is great delicacy and grace in the regular situation and joining together the particles or little words, which serve for the connexion of the sense and the argument; for a quick and clear transiſion from one part of the diſcourſe to another; for the ſmoothing, ſtrengthening, abating, or raiſing the ſound, according as the nature of the ſubject requires.

They are in a diſcourſe, like the joints and ligaments in a human body: which are abſolutely neceſſary for the ſtrength, eaſe, comely proportion, and activity of it. And here by the way, I cannot but much queſtion thoſe gentlemen ſkill in theſe matters, who cenſure *Homer*, and  
ſome

some others for negligence and incorrectness, in using such a multitude of what they call superfluous and insignificant words.

*Homer* very well knew the use and significancy of these particles, or else 'tis plain he did not want words, but was always able to fill up his verses in the noblest manner. Never man had greater fluency and command in his own tongue: his own works comprehend all the beauties, and most of the best words in the *Greek* language.

But if it be a fault in *Homer*, 'tis so, and a greater one in the best and purest prose-writers, who use as great a variety of these little words as *Homer* himself<sup>a</sup>; because, as we expect more in some cases from the poets, so we allow 'em greater liberties in others. The holy writers have an agreeable variety of them: ἔγω γὰρ ἡ δύνασθε, ἀλλ' ἔτι νῦν δύνασθε<sup>b</sup>. The particles here properly plac'd make a quick and vigorous turn. There seems to be a profusion and lavishness of the particles in some places of the noblest Classics<sup>c</sup>; yet we cannot but believe, that tho' they did not con-

<sup>a</sup> Herod. Gr. 6. 335. l. 9, 10. καὶ δὴ καὶ σφὶ καὶ ἄλλοι ἠγοράωντο ἐν τῷ δὴ καὶ — &c. <sup>b</sup> 1 Cor. iii. 2.

<sup>c</sup> Her. Gr. 6. 335. l. 9, 10. There is a very emphatical continu'd repetition of the articles in that passage in the *Revelation*, cap. xix. ver. 15. αὐτὸς παταῖ τὸ ληνὸν τῷ θυμῷ καὶ τῷ θέρῳ τῷ θείῳ παντοκράτορι where καὶ is omitted in many books.

tribute to strength or emphasis, yet at least they gave some ornament and harmony to the sentence. Otherwise those great masters wou'd not have us'd 'em in such quantities, nor their hearers and readers have born 'em in that fine and harmonious language. Whatever beauty or gracefulness may be in the multiply'd repetition of the article in *Herodotus*, in those passages — ὁ ἄρτος τῆ παιδὸς τῆ θητὸς τῆ Περιόχου — and ἐπειρώτευν τὰς προφῆτας τὸ αἴτιον τῆ παρεόντος κακῆ<sup>d</sup>: No man of judgment in these things but will, I believe, think the article repeated as much to the purpose, and with as good a grace in those passages of the divine writers. Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τῆ Θεῆς τῆ ζώντος, and ὃς ἐκάθισεν ἐν δεξιᾷ τῆ θρόνου τῆς μεγαλυσύνης ἐν τοῖς ὕδασι<sup>e</sup>. Are not the words stronger and nobler, and the sound more agreeably diversify'd? does not the sublimity and importance of the subject much more require and deserve the emphasis of the article?

Negative particles multiply'd deny a thing with vehemence, and express the incongruity, or impossibility of it. So they are constantly us'd in the foreign Classics. And the sacred Classics likewise put together several negatives which are em-

<sup>d</sup> Herod. Gr. 8. 504. — 9. 543.

<sup>e</sup> John vi. 69. v. Apoc. Heb. viii. 1.

phatical as to the sense, and give an agreeable sound and turn to the period <sup>f</sup>.

In the original of that passage, *I will never leave thee nor forsake thee*, there are five negatives, which is a great beauty not sufficiently preserv'd in any version; which are design'd to express the doctrine contain'd in the words in the fullest and most comfortable manner; and to give good men an entire dependance on the veracity and gracious promise of God; and the strongest assurance that he will never upon any occasion leave or forsake them <sup>g</sup>.

§. 2. The sacred writers for the most part make use of the common or *Attic* dialect, which is clean and neatly compact: but you find all the other dialects scatter'd abroad, so as to give a very agreeable variety. Some peculiarities in the *Attic* dialect, which are by critics esteem'd elegancies and beauties of language, are found very seasonably us'd in the new Testament.

According to this dialect adjectives in *ος* are all common. So we have *ἐσθλός χειρῶς* in the new Testament <sup>h</sup>, and *φιλίαν βέβαιον* and *καυτικήν κ*

<sup>f</sup> Mark xiv. 25. Luke xix. 15, 23, 53. ἐν μνήματι λαζαρίῳ  
<sup>g</sup> ὃν ἦν ἐδέετο ἐδίδεκεν. Vid. Sept. Deut. i. 37. Xen.  
 Cyrop. i. 4. 2. p. 17. <sup>h</sup> Heb. xiii. 5. ὃ μή σε ἀνά, ἐδ'  
 ὃ μή σε ἐγκαταλίπω. <sup>h</sup> 1 Tim. ii. 8.



Φαῦλος στρατιάς, in *Thucydides* <sup>i</sup>. Instances out of all the *Attic* authors might be produc'd in great numbers — but 'tis unnecessary.

There is an elegancy in this dialect, when the accusative is us'd for the nominative, which is pretty frequent and very agreeable in the sacred as well as foreign *Greek* writers. Ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθε, that is, ὅτι Μαρία ταχέως ἀνέστη <sup>k</sup>. So in *Plato*, Γινώσεται Ἡσίοδον ὅτι τῷ ὄντι ἦν σοφός <sup>l</sup>.

We have several instances of the *Ionic* dialect in the divine writers; κατὰ ἐφορτὴν in *St. Luke* is *Ionic* according to the usage of *Herodotus*, ἐπιπλοῦν ἐπὶ ἑξ ἡμέρας <sup>m</sup>. This dialect uses the uncontracted termination both in nouns and verbs. So *St. John* has πέτρας τῶν ὀρέων <sup>n</sup>. We have the *Doric* in *St. Luke*, Βορρᾶ <sup>o</sup>, and in *St. John*, δώση αὐτοῖς ζωὴν αἰώνιον <sup>p</sup> which passage of *St. John* has by a great man been charg'd as a solecism; but 'tis ill grounded: *Theocritus* the great master of that dialect has

<sup>i</sup> Thucid. 3. 152. l. 7. — 6. 362. l. 1.

<sup>k</sup> John xi. 31. See Mark i. 24. Xen. Cyrop. 6. 392. Wells: Xen. Cyrop. 8. 7. 3. p. 332. Ox. Græc. Herod. Gr. i. 66. l. 4, 5.

<sup>l</sup> Plat. Ref. 5. 368. post. med. The same elegance is found in the purest *Roman* Classics. Rem frumentariam ut satis commodè supportari possent, timere dicebant. Cæf. Com. de Bel. Gal. 1. p. 42. Ed. var.

<sup>m</sup> Luke xxiii. 17. Her. Gr. 6. 364. l. 20.

<sup>n</sup> Apoc. vi. 15. <sup>o</sup> Luke xiii. 29.

<sup>p</sup> John xvii. 2. Διημιαίνω μὴ δὴ σε κατωτέρω ἀνέβη δώση. Idyl. 27. v. 21.



the same word. We have the *Æolic* dialect in *St. Matthew*, *St. Luke*, and *St. Paul*<sup>q</sup>. Ἦν for ἦσαν in *St. Luke* is the *Bæotian* dialect, and so ἐδολεῖσαν in *St. Paul*<sup>r</sup>. The poetical dialect is frequently met with in the sacred writers; and 'tis us'd by the best prose writers of old *Greece*; and it enlivens and adorns the style. Ἦμην for ἦν is poetical, but us'd by *Plutarch*<sup>t</sup>. Διαδιδώσσει in *St. John* is like διδύομεν in *Homer*. Ἄτεξ is a poetical preposition in the sacred writer<sup>u</sup>, οἱ for αὐτῶ is us'd by *Xenophon* and *Herodotus*<sup>v</sup>. I thought it proper to give a few instances of the agreeable variety of the dialects in the new Testament; any one that wou'd have more may be satisfy'd in *Pasor's Lexicon*, and his sacred *Greek Grammar* of the new Testament of our Lord Jesus Christ.

§. 3. A strong single word, or an apt expressive epithet, has often the light and force of a full definition. The words of the new Testament have noble emphasis in their signification, and

<sup>q</sup> Mat. xiii. 15. Luke vi. 11. Ephes. v. 14.

<sup>r</sup> Luke ii. 23. Romans iii. 13.

<sup>t</sup> Ἔλαβον ἂν εἰ Ἀλέξανδρος ἡμην. *Plutarch. Apotheg. Reg. p. 108. l. 13.* a fine. *Basil. 1574.* Ἦμην seems to come of ἔμαι — as ἔσμαι, and is us'd by *Euripides*, *Demosthenes*, and other good authors, ἐγὼ ὃ πρὸς ὅτης ἐκ ἡμην τέκνων. See *Nouvelle Methode Grecque. p. 276. Ed. Par. 1696.*

<sup>u</sup> Luke xxii. 6. <sup>v</sup> Xen. Exp. Cyr. p. 9. Wells. *Herod. Gr. 1. 42. l. 5. ante fin.*

comprehension of sense: I shall here only produce a few instances, because I shall thro' this whole discourse make several such observations. When the malicious *Jews* came to *Berea* to exasperate the people against *St. Paul*, the sacred writer uses the most significant and apposite word in language to describe the boisterous rage and mischievous consequences of popular tumults. *Σαλεύω*<sup>w</sup> is *to stir the sea to the bottom with a violent storm, which casteth up mire and dirt*. The noise and outrage of a seditious people is often compar'd to the fury of a storm, and the roaring and rushing of huge waters. And in the old Testament, that great treasury of all the sublimity and magnificence of thought and language, it is express'd to be the sole privilege of the Almighty to restrain the rage of the waves, and the unruliness of the people\*.

How admirably is that good measure and justice, and those generous returns of gratitude and good offices, which Christians are to make to one another, dress'd up in those most apposite and select epithets: *Μέτρον καλόν, πεπιεσμένον ἢ σπασαλευμένον, ἢ ὑπερεκχυνόμενον, Measure just and fair, prest to make it close; shaken, and after all ways to make it*

<sup>w</sup> Acts xvii. 13.

\* *Who stilleth the raging of the sea, and the noise of its waves, and the madness of the people, Psal. lxxv. 7. lxxxix. 9. cvii. 29. Job xxxviii. 11. Psal. civ. 7.*

*Solid and compact, still running over* <sup>1</sup>. Αὐτῷ τῷ μέτρῳ καὶ λώϊον <sup>2</sup>, is a sound and honest precept in *Hesiod*; but not to be compar'd with the fulness and vigour of this divine passage.

The Apostle to the *Hebrews* in the fourth chapter <sup>a</sup> describes the Divine Majesty of the Λόγος or Son of God in a manner very sublime, that makes deep impresson upon every pious and intelligent reader, and raises awe and admiration. Those two noble words in particular, γυμνά καὶ τετρασχηγισμένα contain a most vigorous metaphor and graceful allusion to the custom in sacrificing of taking off the skin from the victim, and cutting it open, whereby all the vitals and inward constitution are laid open to full view. No words in language cou'd be so proper and emphatical as these two; naked is what has no cover without, and open what has no concealment within.

What our translation in *Romans* xii. 13. renders *given to hospitality*, in the original signifies more strongly *follow after*, or *pursue hospitality*. Imitate the Saviour of the world, go about doing good, and seeking out opportunities of obliging mankind. Stay not till occasions of beneficence

<sup>1</sup> Luke vi. 38.

<sup>2</sup> Εγγα καὶ νημ — 1. v. 347. Illud Hesiodum laudatur à doctis, quod eadem mensurâ reddere jubet, qua acceperis, aut etiam cumulatiore, si possis. Cicer. de clar. oratoribus.

<sup>a</sup> Heb. iv. 13

offer themselves. Not only receive poor visitants, and distress'd and fatigu'd travellers with a flowing and generous hospitality; but pursue and follow after those who have past by your house; bring 'em back, surprize 'em with unexpected bounty; refresh and furnish 'em with suitable and seasonable supplies <sup>b</sup>.

St. Peter in a very strong and excellent word very happily expresses the security that all sincere Christians have of being preserv'd safe, to the glorious coming of our Lord Jesus, from their ghostly enemies; and to be instated in the joys and honours of a blessed immortality: τὰς ἐν δυνάμει Θεᾶς φερεσμένους <sup>c</sup>, *who are guarded and preserved by the power and providence of God as in an impregnable garison*. Can any violence or stratagem of the enemy overpower or surprize them who are under the protection of an Almighty hand, and under the vigilant observation, and most gracious regards of an all-seeing eye <sup>c c</sup>?

Διὰ τὰς πορνείας <sup>d</sup> is in the judgment of the best critics put in the plural number to obviate the cavils of Free-thinkers, who pretend that forni-

<sup>b</sup> Vid. St. Chrysof. in loc.

<sup>c</sup> 1 Pet. i. 5.

<sup>c c</sup> Add St. James iii. 17. How fully, how beautifully is *The wisdom that comes from above* drest up and set off, by that admirable variety of proper epithets! ἀγνή, εἰρηνική, ἱπικακή, ὑπακοή, μισὴ ἐλέους καὶ καλοῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. <sup>d</sup> 1 Cor. vii. 2.



cation is no sin. For in this number the word is emphatical; all sorts and instances of impurity and carnal lewdness are included in it.

*Homer's* expressions of warriors breathing out vigour and courage are justly admir'd by the critics; and is *that* of *St. Paul's* breathing out threats and murder against the Christians an inferior or less vigorous beauty of speech? The rage and bloody cruelty of a persecuting spirit cou'd not be better express'd than by saying *he breath'd out threats and slaughter*; nor the lamentable effects of a barbarous and cruel zeal than by the words us'd in this chapter and the Epistle to the *Galatians*. Διώκω in the latter place has an allusion to the eagerness of a victorious army pursuing a routed and flying enemy, to cut 'em all off and destroy 'em.

The other word properly signifies *to lay waste, and sack a town taken by storm*, when the victor in heat of blood and revenge violates all the decencies, distinctions and tenderness of human nature; where all manner of outrage and barbarities are committed with impunity and greediness<sup>d d</sup>.

<sup>d d</sup> Μέγα πνεύοντε Ἀχαιοὶ — Σῶλῳ ἔτι ἱμπνέων ἀπειλῆς καὶ φόβου, Acts ix. 1. The passage in Gal. i. 131 is full and animated, and cou'd not have been express'd in more proper and emphatical words: καθ' ὡς ἐβόλων ἰσχυρῶς καὶ ἐκκλησίαν τῶ Θεοῦ, καὶ ἐπέθεν αὐτοῖς.



§. 4. The *Greeks* are peculiarly happy in their compound words. Two or three beautiful words in this noble language naturally and easily incorporate together to make one elegant and very expressive word. This composition multiplies the stores and beauties of that language; and enables the writers to express themselves with compactness, variety and magnificence superior to most languages that mankind speak <sup>e</sup>.

Ἡρὸς δὲ Ἡρώδης θυμομαχῶν Τυρίοις—a strong word both in sound and signification! Herod *made war upon the Tyrians in his heart, and bore hostile inclinations towards them* <sup>f</sup>. But that haughty-spirited and tyrannous mortal was immediately punish'd with the ignominy and tortures of a most odious and insupportable disease; which is express'd in proper words, harsh-sounding and suitable to the direful occasion—γενόμενος σκαληνὸς ἐξ ἐλυσεν, *he expir'd being devour'd by vermin* <sup>g</sup>.

The word ἀποκαταδοκία <sup>h</sup>, which our translators well render *earnest expectation*, signifies, *to lift up our head, and stretch our selves out as far as possible to hear something agreeable and of great impor-*

<sup>e</sup> Ἐξα μὲντοι τὸ σωθεῖτον ὄνομα ὁμῶς καὶ ποικιλίαν τινα ἐν τῇ σωθείσει καὶ μέγεθος, καὶ ἅμα καὶ συντομίαν τινα.

<sup>f</sup> Acts xii. 20.

<sup>g</sup> Acts xii. 23.

<sup>h</sup> Rom. viii. 19. V. 1 Pet. iii. 8. Can the extensiveness and fervor of goodness and charity be express'd in happier words?

tance; to gain the first appearance and glimpse of a friend that has long been absent; to gain the ken of a vessel at sea that has some precious freight that we have a concern in, or carries some passenger very dear to us. 'Tis hard, if not impossible, to reach the force of it in any language. Xenophon<sup>i</sup> and Herodotus<sup>k</sup> use it *καταδοκῆσονται τῇ μάχῃ ἢ πεσέεται*, with eagerness and impatience waiting the event of the battel.

In that passage of St. Paul, *πρὸς τὸ εὐσχεμον καὶ εὐπρόσδερον τῷ Κυρίῳ ἀπερισπάσως*<sup>l</sup>, in order to decency, and a close and strict adherence to God without distraction — the compound words are very beautiful, and strongly expressive: and St. Jerom observes that it was omitted in many of the *Latin* books, because of the difficulty of translating it any thing equal to the nobleness and vigour of the admirable original.

By those emphatical compound words, *δευγῶ* and *ὑπωπιάζω*<sup>m</sup>, apply'd to mortifying and bringing under bodily appetites, we receive just

<sup>i</sup> Xen. Memor. Soc. p. 149. Wells. <sup>k</sup> Herod. Gr. 7. p. 434. l. 21. <sup>l</sup> 1 Cor. vii. 35. Grotius takes the various reading *εὐπρόσδερον* instead of *εὐπρόσδερον* in the greater number of books. Vid. Erasmus & Grot. in. loc. Plutarch has the word *ἀπερίσπαστος* to signify a close application to study, and retirement from the world; and all things that divert a man's mind from contemplation and the study of virtue. Plutarch. τῶν Πολυπραγμοσύνης, p. 310. <sup>m</sup> 1 Cor. ix. 27.

notions of that abstinence, and those wholesome severities which the Christian institution requires, and reason dictates to us as necessary to allay our violent passion to the pleasures of this world; and to refine our temper, and raise our affections to heaven. The first signifies to conquer an enemy, and carry him captive with us in chains; the other is an allusion to the bruises and blackness of eyes which the boxers give one another contending for victory in the publick games. Here a celebrated critic will needs indulge his humour of alteration and conjecture, and puts in ὑποπιέζω without competent authority<sup>n</sup>. He makes *Glau-  
cus's* exchange, parts with a reading of genuine value and noble signification, for one of much weaker sound and feebler meaning; and that not supported by books sufficient either in number or value<sup>nn</sup>.

St. *James* to teach Christians what a guard they ought to have upon that unruly member the tongue, uses a strong word form'd by the same regular and beautiful way of composition: χαλινάγων<sup>o</sup>, which is, *to keep in and check the extravagancy of the tongue with all the restraints of resolution, prudence, and Christianity*; as fiery and high-mettled

<sup>n</sup> Vid. Heinf. in loc.

<sup>nn</sup> Χρυσταχαλκείων.

<sup>o</sup> James iii. 2.

horses are kept in by the strongest curb and rein, and the utmost skill and dexterity of the rider.

The obedience and faithfulness of servants to their masters is by St. *Paul* in the Epistles to the *Ephesians* and *Colossians* settled upon the firmest foundation; and deliver'd in strong and substantial words, which fill and entertain the ear with the easiness and vigour of the composition; and convey to the mind a clear and noble idea of the duty describ'd. *Servants obey your masters, not with eye-services as men-pleasers*. Don't serve 'em, only when under their eye and in fear of their displeasure; but out of a principle, that will alleviate the trouble of your condition, and raise the merit of your services, sincerity of heart and conscience of duty, and obedience to the Sovereign Lord of all; and the most wise and gracious disposer of your selves and all your affairs. There is a more natural and clean coalition in the compound words in the *Greek* than any other language. Our translation, tho' strong and good, yet for this reason and others, sinks much below the great original <sup>P</sup>.

A celebrated critic on *Ephes.* vi. 6. <sup>q</sup> makes a

<sup>P</sup> Col. iii. 22. *Ephes.* vi. 6. Μὴ ἐν ὀφθαλμοσυνείκῃς ὡς ἄνθρωποι πάρεσκει, ἀλλ' ἐν ἀπλότητι καρτίας φοβέμενοι τὸ Θεόν.

<sup>q</sup> Habet interdum voces eleganter compositas Paulus, quales sunt hæ duæ ὀφθαλμοσυνείκῃς & ἄνθρωποιπάρεσκει—Grot.



faint and low complement, when he says, *Paul has sometimes words elegantly compounded*. Had the excellent writer said, *St. Paul has often words very elegantly compounded and nobly significant*, it would have been but justice to the Apostle; and no disparagement to the skill and sagacity of the critic.

The sacred writers are full of the most expressive and beautiful compound words. I forbear enlarging on several places vigorous and apposite as those I have produc'd, only refer the reader to a few that I have mark'd below<sup>r</sup>.

§. 5. Before we come to shew the strength and beauties of some larger passages of the new Testament, I think it not improper to select a few of the shorter out of great numbers.

When *St. Paul* declares of himself *that he was excessively mad against the Christians*, *περισσῶς ἐμμανόμενος αὐτοῖς*<sup>s</sup>, cou'd the outrageous zeal and fierceness of the persecutor, or the pious indignation and sorrow of the penitent afterward have been express'd with a more forcible and compre-

<sup>r</sup> Acts vii. 51. xviii. 14. 2 Tim. ii. 15. ἀναζωπυρέειν τὸ χάρισμα τοῦ Θεοῦ. 2 Tim. i. 6. τὰ τῶ Θεοῦ ἀνεζωπυρέετο. Alex. Hellen. 5. p. 345. Wells. 2 Cor. vi. 14. Coloss. ii. 4. Choice epithets and vigorous compound words are happily united in that glorious passage, 1 Tim. i. 5, 6. <sup>s</sup> Acts xxvi. 11.



hensive brevity? Christian charity must not only be sincere, but intense and fervent; which we learn from the great *St. Paul* in the most persuasive and exalted manner; τῇ Φιλαδελφίᾳ εἰς ἀλλήλους Φιλόστοργοι<sup>†</sup>. The beauty of this fine passage as much exceeds *those* most celebrated in the foreign Classics, as Christianity improves the goodness, and heightens the endearments of nature. In the Gospel we have new motives and examples of charity, and emphatical expressions of it; which were not known to the world before *God was manifested in the flesh*. Cou'd the goodness and gracious condescension of the Almighty be set off in a more wonderful and engaging manner than it is in the divine Epistle to the *Hebrews*?

*In the day that I took hold of their hand to bring them out of Egypt*<sup>‡</sup>. The Father of spirits to endear himself to mankind, and more effectually to encourage our hopes and dependance on his graciousness and truth, accommodates himself to our infirmities; and speaks to us in language that we understand with most ease, and hearken to with most pleasure and satisfaction. Our heavenly Father addresses and applies to us in language that

<sup>†</sup> Rom. xii. 10. Οὐ γὰρ ὁ μόνον φησὶ ἀνυπόκριτον εἶναι χεὶρ<sup>‡</sup> ἀγάπῃ, ἀλλὰ καὶ ἐπιτεταμένῃ καὶ θερμῇ καὶ ἀλόπτειν, S. Chrysost. in loc.

<sup>‡</sup> Heb. viii. 9.

naturally flows from that most dear relation, that of a parent being the most quickly and anxiously tender, and the most sincerely and deeply affectionate of all relations betwixt rational creatures.

When *Homer* has made a pompous description of his *Jupiter* sitting in majesty on the top of mount *Ida*<sup>w</sup>, how are all his bright and sparkling expressions obscur'd and extinguish'd, if set in comparison with that very short but superlatively glorious description of the Lord and Heir of all things, ὑψηλότερος τῶν ἐξανῶν<sup>x</sup>; which seems to be derived from that great original in the *Psalms*, a passage of the divinest poetry and sublimity<sup>y</sup>. *The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high? Who humbleth himself to behold the things that are in heaven and in the earth?*

*That God would fulfil all the benevolence of his Goodness, πᾶσαν εὐδοκίαν τῆς ἀγαθωσύνης<sup>z</sup>*, is the shortest, and most charming, and emphatical representation that is any where to be found of that immense graciousness and adorable benignity, which no words or thoughts can fully express;

<sup>w</sup> Hom. Ἰλ. β'. v. 41, &c.

<sup>x</sup> Heb. vii. 26.

<sup>y</sup> Psal cxiii. 4, 5, 6. Vid. *Hammond* on the Place.

<sup>z</sup> 2 Thess. i. 11.

but was never so happily and so fully express'd as here.

*God is the Saviour of all men, especially of believers*<sup>a</sup>, is a beautiful sentence of vigorous strength and clean comprehensive brevity. That ever-blessed Being is kind and good to the ungrateful and wicked. He protects those by his providence, who deny it; and feeds wretches with his bounty, who turn it into wantonness and occasions of profane abuse. He lays his hand upon thoughtless wretches that are taking desperate steps to their own ruin; and plucks 'em back when they are just falling from a precipice. The eternal Majesty waits with wonderful long-suffering and goodness for the reformation of lewd and obstinate mortals; emphatically expostulates with 'em, and condescends to entreat and beseech 'em to become wise, and qualify themselves for his infinite mercies in language that at once causes admiration, gratitude, joy, fear and trembling in every intelligent and pious reader.

All the loftiest flights of Pagan theology and eloquence on this head are low and fluttering to the inconceivable sublimity of those most marvellous passages in the old and new Testament writers.

<sup>a</sup> ὁ θεὸς — σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. 1 Tim. iv 10.

*As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked man turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel<sup>b</sup>? God was in Christ reconciling the World to himself — Now then we are ambassadors for Christ, as tho' God did beseech you by us, we pray you in Christ's stead be ye reconciled to God<sup>c</sup>. But God is especially the Saviour of those who believe. He is their immortal Friend and Saviour; treats them with peculiar care and tenderness; turns the troubles and sufferings of this life to their advantage, and makes their enemies their benefactors: he blesses them with peace and satisfaction; fills them with joy in believing, and strong hopes of his future mercies: he has promised to be their God and guide to death; and after to receive them to himself; and to be their exceeding great reward.*

<sup>b</sup> Ezek. xxxiii. 11. xviii. 23.

<sup>c</sup> 2 Cor. v. 19, 20. St. Chrysostom greatly admires the charity of these passages, and enters into an accurate examination of their various and vigorous beauties. *Εἰς δὲ ἀγάπην πάντα λόγον, πάντα περιβαίνομεν ἑν;*





### CHAP. III.

*Wherein an Account is given of the genuine natural eloquence and excellencies of the sacred writers of the new Testament in general, with some observations of antient and modern authors upon their style.*

§. I.



HERE are several considerable writers that are possess'd of the old notion and traditional fancy of improper Greek, solecisms and harsh language in some places of the new Testament, who yet in the main have been obliged, by the resistless evidence of truth, to acknowledge the true eloquence, and genuine beauties and graces of the style of the divine writers.

*Gataker* tells us, that it is far from him to charge the venerable Amanuenses of the Holy Spirit with unpoliteness, sordid baseness or barbarism; and readily allows, that with appearance of solecisms (which are most common in the best authors of the world in all languages) the in-



spir'd writers have gravity, majesty, vehemence, perspicuity and beauty<sup>d</sup>.

*Piscator, Beza, Castalio, Erasmus*, and a great many others have in some places spoken with high and just admiration and transport of the graces and perfections of their language. We have already heard what *Beza* meant by the solecisms pretended to be in the new Testament; and how little they are in his opinion to the prejudice of that sacred book. Let us hear him as to the style of the new Testament in other respects, especially of the Epistles of *St. Paul*: Speaking of the plainness and simplicity of his language, “ I am so far, says he, from blaming  
“ that, that I cannot sufficiently admire it. Yet  
“ when *St. Paul* has a mind to thunder, I do not  
“ see what can be imagined more strong and ve-  
“ hement. To produce one example out of ma-  
“ ny; let the speech which he made to the  
“ church of *Ephesus* be read; who can read it  
“ without tears? What shall we say of him when  
“ he describes the engagement betwixt the flesh  
“ and the spirit? when he earnestly beseeches  
“ the *Philippians*? when he exposes the vain  
“ eloquence of the *Corinthians*? when he testi-  
“ fies his love to his countrymen? then what

<sup>d</sup> Gat. de sty<sup>l</sup>. N. T. p. 89.

“ gravity

“ gravity is there in *John*? what freedom and  
 “ majesty appears in *Peter*°?

“ Nor do I speak this only of the sense and  
 “ things themselves, but of the words and way  
 “ of expression, &c.

*Erasmus* tells us, that the language of the Apostles is not only unpolite and rugged, but imperfect, confus'd, and sometimes has solecisms in it<sup>f</sup>. And after, as if he intended to save other people the trouble of answering his bold assertions, he adds: A simplicity of language pleas'd the Holy Spirit, but pure and incorrupt, and free from those inconveniencies which use to hinder the understanding the things or doctrines deliver'd. Now how such language, as this critic pronounces that of the inspir'd writers of the new Testament to be, can have a pure and incorrupt simplicity, and answer the design of the eternal Spirit of reason and persuasion in making it easy and intelligible to mankind, must be referred to the determina-

° Beza in *Act.* x. 46. p. 454.

<sup>f</sup> That you may see I don't aggravate, I have put down the civilities that great man pays to the inspir'd writers in his own words: *Qui sit ut Apostolorum sermo non solum sit impeditus & inconditus, verum etiam imperfectus, perturbatus, aliquoties planè solecissans?* On *Acts* x. 38. This in modern English wou'd be, *The style of the new Testament is base, vulgar, idiotic, full of barbarisms, solecisms and absurdities.* Vid. *Bez.* in loc. viz. *Acts* x. 38.

tion of common sense. The learned critic proceeds: "The *Greek* interpreters labour and sweat over these writers, when *Demosthenes* and *Plato* were easy and perspicuous to them.

The answer to this is ready: A great part of the new Testament is much easier than *Demosthenes* and *Plato*; and the difficulties in that most noble book chiefly arise not from the language, but the sublime mysteries and doctrines contain'd in it.

And what pains soever a man spends in studying those inestimable volumes, as a modest scholar and sound Christian, not as a supercilious critic and caviller, will be fully recompens'd with exalted satisfaction and blessed improvements, both in knowledge and virtue. He goes on: "How often does *Origen* complain that *Paul* wants the purity of the *Greek* language? How often is he offended at his transpositions, want of consequence, and ambiguous expressions? The Apostles learn'd their *Greek* not from the orations of *Demosthenes*, but from the talk of the vulgar." As to *Origen's* complaints we shall speak a word in its proper place. But if either he or this author was offended with *St. Paul* for his transpositions, &c. he must be offended with *Demosthenes*, *Thucydides*, and all the sublimest authors that ever writ, in  
whom

whom you find the same departures from plain grammar, the same noble liberties.

Some of the sacred writers were, we believe, acquainted with the best authors of *Greece*; and don't understand how any of them could learn *Greek* from the vulgar. They must be furnish'd with the language of foreign countries before they were qualify'd to preach the Gospel to them. But they had an instructor infinitely superior to all teachers upon earth, high or low. However the great critics and writers of antiquity do not so much undervalue the speech of the generality of the people. " Altho', says the incomparable *Tully*, " in other matters, that chiefly excels which is farthest remov'd from the understanding and apprehension of the unskilful; " yet, in speaking, 'tis the greatest fault scornfully to go off from the vulgar kind of speech, " and the custom of common sense<sup>g</sup>.

As to *Hebraisms*, some foreign words and phrases, and some peculiarities in the sacred writers, we have given some account already, and believe they cannot prejudice any persons of sound judgment and ingenuity. The *Hebrew* and oriental forms of speech, besides the reasons and necessity of 'em in other respects, will certainly

<sup>g</sup> Tull. de Orat. 1. p. 6. Ed. Pearce.



heighten the pleasure of such readers; because they add variety and majesty to the divine book.

The other foreign words, and phrases, and peculiarities are not very many; and will not be objected against by impartial gentlemen. There are some foreign words, and peculiar phrases and expressions as bold and hard to be reconcil'd to the reason and analogy of grammar in the best authors of the purest age of *Greece*.

§. 2. Now that there is true natural eloquence, various beauties, and sublime excellencies in the sacred writers of the new Testament, will, I hope, be clearly and fully shewn in the sequel of this Essay.

To prove the eloquence of the sacred writers, we are to consider that there are two sorts of eloquence. The one only so call'd and esteem'd by people of weak judgment and vicious taste, empty sophists and rhetoricians; which consists of overlabour'd and polish'd periods, gawdy embellishments, artificial transitions, words that sound big and signify little, formal figures; an affected spruceness, and excessive delicacy of style. This affectation and formality the sacred writers are utter strangers to. This is a vain and childish eloquence despis'd and rejected by all the great and wise men among the *Greeks* and *Romans*. *Isocrates,*



... tho' pure and clean in his language, is not of equal value with the other genuine Classics; because he is too solicitous about polishing and evening his periods; and is more remarkable for an empty elegance and artificial turn of words, than for noble and vigorous thoughts<sup>h</sup>.

This false-nam'd and counterfeit eloquence the great *Socrates* disavows in the very expression of *St. Peter* — *It does not become me to appear before you at this age, like a boy, affectedly turning and labouring words*<sup>i</sup>. Yet tho' he disavows the tinkling style and false eloquence of sophistry, he was a great master of true natural eloquence; if we will take the judgment of the antients, particularly of *Cicero* himself, as great a judge and example of eloquence as *Greece* or *Rome* can produce. “He  
“ was, says that sound critic, by the testimony  
“ of all the learned, and the judgment of all  
“ *Greece*, to whatsoever he turn'd his genius,  
“ without dispute the chief of all their orators  
“ and philosophers in prudence and sharpness, in

<sup>h</sup> Tull. de Orat. 3. p. 342.

<sup>i</sup> Πλάτωνα λέγεις, τελευτῆς λέγει, Plut. Apol. Sec. p. 2. Ed. Camb. is an artificial, delusive, plausible false word or speech. So the oriental translators of the new Testament translate it in *St. Peter*. So the great *Plato* takes it: Οἱ μὲν τελευτῆς ἀλλ' ὅτις φησὶν. *Sophista*. p. 216. l. 5. ante D. Vid. *St. Chrysost.* in *St. Johan.* Pref. p. 561.

“ pleasantness

“ pleasantness and close and quick discernment:  
 “ in eloquence, variety, and copiousness <sup>k</sup>.

The great *St. Paul*, when he tells the *Corinthians* that he came not to them *in excellency of speech or wisdom*, only rejects the vain philosophy and sophistical eloquence of the Pagan world; and such methods of setting himself off, as the intruders and false Apostles us'd, who made a party against him. On which words this is *St. Chrysostom's* paraphrase — “ I came not to you framing  
 “ syllogisms, or false and captious reasonings <sup>l</sup>.

2. True native eloquence consists in proper and perspicuous words, in useful and sound sense, in clear and convincing reason; in short, in such a style and manner of speaking as is proper and suitable to the subject; and such as is apt to teach, to affect, and persuade <sup>m</sup>.

Of this the sacred writers, and particularly *St. Paul*, so rudely attack'd by some critics, were great masters. *St. Paul* did not pretend to conquer the sophistry, power and prejudices of *Jews* and *Pagans* by any wisdom or eloquence merely human: He had the power of miracles, the assistance of the eternal Spirit of reason and persuasion, that enabled him to conquer all opposition, and ex-

<sup>k</sup> Tull. de Orat. 305, 306.  
 γιςμὸς πλῆκων ἢ σοφίσματα.  
 295, 252.

<sup>l</sup> 1 Cor. ii. 1. Συλλο-  
<sup>m</sup> Tull. de Orat. 56,

tend the triumphs of the Cross thro' the whole world. Yet these divine gifts and graces did not supersede his own natural or acquir'd abilities. He did not labour after the beauties of language and eloquence, but they naturally attended and accompanied the fervor and wisdom of his spirit. As we believe neither he nor the other inspir'd writers study'd or labour'd their periods; yet we find in their writings periods as full, as noble, as agreeably diversify'd as any *Greece* or *Rome* can produce. When the great Apostle says of himself that he was *rude in speech*<sup>a</sup>, in my opinion he speaks not of his writings, but his discourse and preaching, when he prov'd every thing by a miracle. Rude in speech is one that speaks plain language, like a private and ordinary person; and such language must be us'd to the persons he was to address.

“ But by this, says the great and judicious Dr. *Stillingfleet* <sup>o</sup>, “ the Apostle does not reject man-  
 “ ly and majestic eloquence; for that were to  
 “ renounce the best use of speech to the convin-  
 “ cing and persuading mankind. He only ascribes

<sup>a</sup> 2 Cor. xi. 6.      <sup>o</sup> Volume of Sermons IV. p. 461, 462. Paulus Græci penè sermonis fuit imperitus. Hieron. Atqui de Paulo non ita judicârunt Athenæ ipsæ. Neque Portius Festus quod barbarè nimis & obscurè loqueretur. Beza in Acta Apost. x. 46.

“ the success of his preaching not to his own un-  
 “ assisted abilities, or mere human methods of  
 “ persuading; but to the blessing of God, and  
 “ the demonstration of miracles giving full pow-  
 “ er and efficacy to his words. For tho’ the A-  
 “ postle has no studied turns nor affected caden-  
 “ ces, and does not strictly observe (no true ge-  
 “ nius does) the rhetoricians rules in the nice  
 “ placing of his words; yet there is great signi-  
 “ ficancy in his words, height in his expression,  
 “ force in his reasonings, and when occasion is,  
 “ a very artificial and engaging way of insinua-  
 “ ting into the mind of his hearers. Witness  
 “ his speech at *Athens* on the occasion of the in-  
 “ scription on the altar to the unknown God,  
 “ and before *Agrippa* and *Festus*, &c.

This concession of *St. Paul* is by some thought to be ironical, as several passages in this Epistle and others must be. As ἀπολογία in the first verse cannot be put farther than for the necessity of a modest defence of himself<sup>p</sup>. According to the notion of the excellent *Dr. Bull*<sup>q</sup>, *St. Paul* in this place does not speak of his style or the character of his language; but rather owns himself to be an indifferent speaker by reason of some bodily infirmity, which render’d his person less graceful,

<sup>p</sup> Vid. *Look on place*. 1 Cor. iv. 8. vid. *Chrysoft.* in loc.

<sup>q</sup> *Sermons and Discourses* Vol. I. p. 203, 204.

and his speech and delivery less acceptable. He represents the schismatical *Corinthians* and their deceivers as scornfully insulting him, that his bodily presence was weak, and his speech contemptible<sup>r</sup>: Tho' the malice and impudence of the false pretenders cou'd not hinder 'em from acknowledging that his letters were weighty and powerful<sup>f</sup>.

And tho' it shou'd be allow'd (which is not reasonable) that St. *Paul* speaks of his style and manner of writing, 'tis the opinion of the best and greatest number of commentators, and many of them also possess'd and prejudic'd with the notion of solecisms in the new Testament, that the impudence of false Apostles cou'd not but own, what the modesty of the true Apostle and faithful servant of *Jesus Christ* suppresses and conceals. *Beza* speaks very fully upon this text: "What  
" was St. *Paul* ignorant of speaking and mute,  
" as *Jerom* supposes: No; I rather follow the  
" opinion of *Chrysostom* and the most learn'd of  
" the *Grecians*, and indeed reason it self. Tho'  
" he did not want the natural and genuine orna-  
" ments of vigorous eloquence, yet I acknow-  
" ledge he wou'd not make use of the sophistical  
" arts of false rhetoric. It being his intention to  
" carry mens minds to *Christ* by the power of

<sup>r</sup> 'A *Deus*, infirm, weak or sickly.

<sup>f</sup> Αἱ ἡ ἐπιστολὴν — βασιλικὴν, ἰσχυρὰν.



“ the Spirit; not to allure ’em by fawning speech-  
 “ es after the manner of flatterers. But when I  
 “ more nearly view the nature and character of  
 “ his language, I find no grandeur of speech  
 “ in *Plato* himself like to him, as often as he  
 “ pleases to thunder out the mysteries of God;  
 “ no vehemence in *Demosthenes* equal to him,  
 “ when he proposes to terrify mens minds with  
 “ the fear of divine judgments; or to warn them,  
 “ and draw ’em to the contemplation of God’s  
 “ goodness, or to exhort ’em to the duties of pie-  
 “ ty and charity. In a word, I can find no me-  
 “ thod of teaching more exact even in *Aristotle*  
 “ and *Galen*, tho’ very excellent masters.

“ The letters written by *St. Paul*, says *Piscator*,  
 “ prove him to be endu’d with a certain natural  
 “ or rather divine eloquence; tho’ he designedly  
 “ abstains from the varnish of false and unnatural  
 “ rhetoric.

Dr. *Whitby* has this remark upon the place —  
 “ This cannot refer to his want of eloquence or  
 “ rhetorical artifice in his compositions; for this  
 “ seems equally wanting in the Epistles of *St. Pe-*  
 “ *ter* and *St. James*; it therefore must refer to  
 “ some imperfection in his speech, which they,  
 “ the false Apostles, had not.” We agree with  
 this learned Gentleman that none of the Apostles  
 regarded rhetorical artifice in their compositions;

and hope he will agree with us, that he who cannot see true and genuine eloquence in the apostolical writings is unqualify'd to be a critic. For tho' the Doctor has made eloquence and rhetorical artifice equivalent expressions, 'tis certain they are different things, and one may be where the other is not.

In pursuance of what we have before advanc'd, 'tis not unusual in the best orators to conceal or lessen their own eloquence, in order to insinuate what they say with more force and advantage. Indeed nothing can be more noble and eloquent than that very chapter where St. *Paul* speaks of the rudeness of his speech. “ Being forc'd, says the great St. *Augustin*, “ for the preserving his “ authority, and preventing the perversion of “ the *Corinthians*, to extol himself in that place “ where he declares the folly of so doing — in ordinary cases and without necessity — with what “ eloquence and wisdom doth he perform it?

The sacred writers are earnest and fervent: they speak of things within their knowledge; are thoroughly acquainted with, and zealously concern'd in the importance of the great things they deliver. These good dispositions and qualifications produce a style natural, unaffected and lively; which is admirably fitted to convince and inflame the readers. For *he that hears or reads*

*will never be effectually inflamed, unless the discourse come to him fervent and glowing<sup>1</sup>.*

The style of the Gospel is even, clear, and uniform; has all the excellencies which *Tully* and great authors after him require to the consummation of an historian: the order is regular, the diction pure, pleasant, short and noble.

Our blessed Saviour, in his sermon upon the mount, delivered himself with the utmost dignity and authority, in terms perfectly becoming the great teacher and lawgiver of mankind. His method is plain and natural; his expressions concise and clear; and the diction beautiful and majestic. That Divine Person spoke to the wonder of his hearers with full authority and assurance; and with a mighty power and conviction. It may not be improper or disagreeable to hear the learned and judicious *Mr. Reading* speak upon this subject in different words much to the same purpose<sup>v</sup>.

“ This whole sermon was so substantial and  
 “ momentous, deliver’d with so much plain-  
 “ ness and perspicuity, and with such majesty  
 “ and authority, so different from the formal  
 “ and unedifying lectures of the *Scribes*, that

<sup>1</sup> Tull. Orator. 162. l. 14. Nec unquam is, qui audiret, incenderetur, nisi ardens ad eum perveniret Oratio.

<sup>v</sup> Mr. *Reading*’s Life of Christ, p. 132, 133.

“ it had a wonderful influence upon the people;  
“ they were astonish’d at it.

“ That admirable discourse in *St. John*,  
“ whereby our Saviour took leave of his Apo-  
“ stles, says a great Man, expresses so much  
“ wisdom and goodness, such care and concern-  
“ ment for his poor disciples to support their  
“ spirits when he shou’d be gone, that he seems  
“ only to take care to comfort them, and takes  
“ no notice of his own approaching agonies.”  
“ In that farewell discourse the chief mysteries,  
“ doctrines and most sovereign consolations of  
“ Christianity are in one view, and in the most  
“ satisfactory, moving and emphatical manner  
“ represented and laid before us: never was ma-  
“ jesty and divine power expressed in terms of  
“ greater magnificence and loftiness; nor infinite  
“ goodness and compassion describ’d in words so  
“ encouraging, in language of such gracious  
“ and adorable condescension<sup>w</sup>.

<sup>w</sup> As is the majesty of those divine discourses, so is the mercy of them. One great end of our Saviour’s declaration of his sovereign majesty and interest both in heaven and earth, in such variety of noble and full terms, seems to be the more effectually to administer strong consolations to his sorrowful disciples; to encourage their entire dependence upon his protection, and their expectation of all happiness from his infinite power and goodness.

“ I am

“ I am very confident, says a polite and found critic, “ whoever reads the Gospels with “ an heart as much prepar’d in favour of them, “ as when he sits down to *Virgil* or *Homer*, will “ find no passage there which is not told with “ more natural force than any episode in either “ of those wits, who were the chief of mere “ mankind\*.

The canonical letters of the Apostles are generally written in an easy, pleasant and familiar style, very proper to instruct, move and engage. ’Tis highly entertaining and instructive to both the learned and the pious reader to observe, that in many passages the plainest and most unlearn’d of the sacred college are, by the nobleness of their subject, and the assistance and inspiration of their divine Director, rais’d to a surprizing grandeur and sublimity of style : and that even the plain fisherman *St. Peter*, without the advantage of learning and polite education, is sometimes equal in the *marvellous* and *majestic* to the learned scholar of *Gamaliel*, and great *Doctor* of the *Gentiles*. These inestimable writings have equal plainness and power ; are suited to the capacities of the weakest, as well as the conviction of the wisest. They have strong sense in

\* Guardian Vol. I. N<sup>o</sup> 21. p. 85.



common words; and plainness with sublimity. They have no unnatural rants, no swelling words of vanity; but the amiable, great and noble simplicity of language reigns in them; and they always give their reader an undisguis'd and moving description of all the sentiments of man's heart.

The sacred writers are, as we hinted before, sincere good men, entirely possess'd with their subject, fully persuad'd of its truth, and vehemently affected with its infinite importance: Therefore their language is proper and emphatical, the natural result and product of such sound principles; such an impartial regard for truth, such love and reverence for the majesty of God, and such unfeigned good-will to mankind\*. And certainly the sublime notions, mysteries, and morals of the new Testament, with the immense variety of the historical narration express'd in a plain unaffected style, and a graceful and beautiful simplicity, with the appearance of some little confusion, solecisms, and neglect of grammar (as some judge) will give greater pleasure and improvement to men of taste and genius; and better deserve the title of eloquence with capable judges,

\* Pectus est enim quod disertos facit, & vis mentis. Quintil. Instit. or. 10. p. 605.

than all the tedious exactness, measur'd periods, and spruce embellishments of low and conceited writers; who are rather scrupulous than judicious, who are deficient in sense, and superfluous in words. Nature and reason confirm this; and the great men of all ages and countries have been of this sentiment, and will be for ever.

*Longinus* in effect throughout his whole book tells you, that the great and immortal wits of antiquity rais'd their reputation, and charm'd and conquer'd mankind by the greatness and sublimity of their thoughts; which made 'em often overlook lesser matters, and despise a scrupulous accuracy<sup>z</sup>.

*Demetrius Phalereus* says, “ Too much accuracy is a mark of a low genius: That a strong  
“ passion will only admit of plain and unaffected  
“ language; and that too much scruple and  
“ labour about the equal measure of the several  
“ members of a period, and the oppositions be-  
“ ing perpetually preserv'd, checks the vehemence  
“ of the thought, and enfeebles the discourse<sup>a</sup>.  
*Tully* tells us, “ That words and expressions are  
“ always in his judgment sufficiently adorn'd, if  
“ they be such, that they seem to proceed from  
“ the subject and nature of the thing it self<sup>b</sup>.

<sup>z</sup> Longin. de Sublim. c. 33, 34, 35. p. 180, &c.

<sup>a</sup> Demet. Phaler. c. 27. p. 23. <sup>b</sup> Tull. de Orat. p. 176.

Let us hear a noble scholar and critic of our own. "It is certainly a fault in oratory to be curious in the choice of words; a bold period, tho' against rule, will please more than to be always in phrase; and a decent negligence is often a beauty in expression, as well as dress; whereas by being over correct, or always flourishing, our periods become either too luscious or too stiff." "Whoever looks into the laws of the Gospel, says the learned Bishop *Kidder*<sup>d</sup>, "may soon discern that it is a blessed institution,—It is full of weighty principles, of divine and heavenly precepts, of the most endearing and pathetic motives to obedience. It hath nothing trifling in it, but is fraught with a wisdom that is divine; and is plac'd above the contempt and scorn of men. It commends it self to the consciences of all that are ingenuous and inquisitive: and no man will speak evil of it, but a fool that understands it not, or the debauch'd sinner who is condemn'd by its precepts, and denounc'd against by its severest menaces." The great *Picus Mirandulanus* speaks with excellent judgment in his letter to *Hermolaus Barbarus*, "The holy scripture, says

<sup>c</sup> *Baier's Reflex. on Learning*, Chap. 4 p. 51, 52.

<sup>d</sup> *Demonstrat. of Messias*, P. 1. p. 150.

he, “ is not only capable of persuading and moving ; but it constrains, it drives, it forces. “ The words of the law seem to be rude and barbarous ; but they are powerful, full of life and fire, piercing the most secret recesses of the soul ; and transform the whole man by a marvelous change.” “ ’Tis impossible, says the excellent *Du Pin*, who cites this author, “ to form a righter judgment of the style of holy scripture ; and this opinion is much more becoming not only a Christian but also a wise man, than that of some grammarians, who have had so little sense, as to despise the style of the holy scripture, and dissuade Christians from reading it for fear of corrupting their style ; whereas nothing can be more proper to form and elevate the mind, and give it a true taste of eloquence than the sacred writings<sup>e</sup>.” I finish this chapter with an admirable passage out of Mr. *Lesley*<sup>f</sup> ; “ The heathen orators have admir’d the sublime of the style of our scriptures. No writing in the world comes near it, even with all the disadvantage of our translation, which being oblig’d to be literal must lose much of the beauty of it.” After this great man has

<sup>e</sup> *Du Pin* Can. of O. and N. Test. B. 1. Ch. 10. Sec. 1. p. 269. Eng. Transf. London 1699. <sup>f</sup> *Demonstration of Christianity*, p. 153, 154.



very justly prais'd the plainness and succinctness of the historical part, the melody of the *Psalms*, the instruction of the *Proverbs*, and the majesty of the *Prophets*, he is transported with a pious and just admiration of that easy sweetness which is so charming, so prevalent in the new Testament.

“ Where, says he, the glory of heaven is set forth  
 “ in a grave and moving expression; which yet  
 “ reaches not the height of the subject; not like  
 “ the flights of rhetoric, which set out small  
 “ matters in great words. But the holy scriptures  
 “ touch the heart; raise expectation, confirm our  
 “ hope; strengthen our faith; give peace of con-  
 “ science and joy in the holy Ghost, which is in-  
 “ expressible.” I subjoin to this just and admirable account of this great man of the nobleness and natural eloquence of the sacred writers in general, an account of a particular passage in *St. Luke* by a very sound and judicious critic; which I always read with pleasure, only inferior to that which the *divine original* gives me. 'Tis the account of the manner of our Saviour's joining with two disciples on the way to *Emmaus*, as an ordinary traveller, and taking the privilege as such to enquire of them what occasion'd a sadness in their countenances, &c.

“ Their wonder, says he, that any man so  
 “ near *Jerusalem* shou'd be a stranger to what



“ had pass’d there; their acknowledgment to one  
 “ they met accidentally that they had believed in  
 “ this prophet; and that now the third day af-  
 “ ter his death they were in doubt as to their  
 “ pleasing hope, which occasioned the heaviness  
 “ he took notice of; are all represented in a  
 “ style which men of letters call the great and  
 “ noble simplicity. The attention of the disci-  
 “ ples, when he expounded the scriptures con-  
 “ cerning himself, his offering to take his leave  
 “ of them, their fondness of his stay, and the  
 “ manifestation of the great guest whom they  
 “ had entertain’d, while he was yet at meat with  
 “ them, are all incidents which wonderfully please  
 “ the imagination of a christian reader; and give  
 “ to him something of that touch of mind which  
 “ the brethren felt, when they said one to ano-  
 “ ther, *Did not our hearts burn within us while he*  
 “ *talked to us by the way, and while he opened to*  
 “ *us the scriptures*’?

† Guardian Vol. I. N<sup>o</sup> 21.

CHAP.



## CHAP. IV.

*Wherein a fuller account is given of the judgment of the fathers, and particularly of the Greek fathers, upon the style and eloquence of the sacred writers of the new Testament.*

§. I.



OW far the Greek fathers were judges of the style of the new Testament I do not pretend to dispute. That the sacred writers shun'd all scrupulous and artful composition of words, and what the Scriptures call the wisdom of men; and that divine providence accommodated the language of scripture not only to the learned among the *Greeks*, but to the idiotism of the multitude, and that the forcible eloquence of their sanctity, and the loftiness of their thoughts and sentiments excus'd and made up the want of elegance in their words, and the simplicity or lowness of their style in some places, we shall readily allow; and believe it cannot contradict any thing we have affirmed, nor do the least prejudice to the sacred cause we are

humbly

humbly defending. To affirm that the language of the new Testament is sometimes idiotical, is to say nothing in this dispute, because we grant it; and people of different sentiments from us can make no advantage of it: the language of the sublimest authors of *Greece* is, upon occasion, idiotical and vulgar.

To affirm 'tis base and full of barbarisms sounds a little harsh to a Christian ear: but boldly to affirm 'tis absurd is abominable, and what neither God nor man can bear. Can any word be apply'd to those holy writings dictated and directed by the eternal Spirit of wisdom and persuasion, which perpetually, and in all good authors bears a bad and odious sense? And if it ever be taken in a good one I will give up this cause for ever.

That we may the better understand what were the sentiments of the fathers concerning the style of the new Testament, and how far we ought to rely upon their judgment, these following things may be considered.

1. Those fathers, who in some places have written that the sacred authors were not eloquent, and that the style of the holy scriptures was sometimes idiotical and low, cou'd not speak of natural and true eloquence. They meant that the sacred writers did not affect rhetorical flourishes, and the

vain

vain pomp and childish decorations of sophistry. Not one father ever affirm'd that there was no eloquence in the sacred books; or that the simplicity and plainness of those admirable writings were mean and contemptible. No; entirely on the contrary they acknowledge them to have an inimitable majesty and grandeur very consistent with, and improv'd by such a natural and beautiful simplicity<sup>a</sup>.

2. Many of the *Greek* fathers were unacquainted with the *Hebrew* language; and therefore the oriental phrases, the *Hebraisms* and *Syriasms* so often found in the new Testament gave them offence, and were look'd upon by them as blemishes of the *Greek* and plain solecisms. But *Hebraisms* and solecisms are, by the acknowledgment of our adversaries, quite different things. Father *Simon* is entirely with us in this; “ One may further  
“ observe, says he<sup>b</sup>, that if the antient church  
“ writers had understood *Hebrew* as well as *Greek*,  
“ they would not have found the style of the sacred books so barbarous as some of them have  
“ believed.” And speaking particularly of the unaccountable boldness of St. *Ferom*'s censures of the sacred writers: “ I am, says that learned

<sup>a</sup> Vid. Du Pin. Hist. of Can. of O. and N. T. B. I. C. 10

<sup>b</sup> Hist. Crit. du Test. du nouveau Test. c. 26. p. 315.



critic, “astonished, that St. *Jerom*, who was  
 “master of the two languages, has not rather  
 “taken this method to explain what appear’d  
 “singular in their style (*i. e.* to shew the *He-*  
 “braisms) than to accuse the divine writers of  
 “solecisms and barbarisms.

3. ’Tis plain that the fathers often make concessions, as to the lowness and meanness of the sacred writers in their style, which go much too far, that they may the more prevalently set off the piety, zeal, and indefatigable diligence of the preachers and writers, and more gloriously magnify the power and majesty of God, which so wonderfully accompanied and prospered their ministry; and accomplished such mighty works by such weak instruments.

The primitive Christians, in their disputes with their Pagan adversaries, generally dropt the eloquence of the first preachers and writers of our holy religion: not that they gave up even that, or believ’d there was no true eloquence in them; but they put the cause upon its supreme dignity and merit, the sanctity and purity of the doctrine, the demonstration of miracles, the speedy victory and large triumphs which those despis’d preachers and doctrines made over all the prejudice, power, wit, learning and malice of the whole World. ’Tis upon this foot that St. *Chrysostom*



exhorts Christians freely to own that the Apostles were ignorant or unlearned; such an accusation being not any reflexion on them, but their praise and glory. *St. Chrysostom* reproves a private Christian for pretending to dispute with a Pagan, and preferring the eloquence of *St. Paul* to that of *Plato*, because he ought to have stood to the plain and resistless proofs of the divine power and authority of our Saviour and his Gospel, which conquered all the opposition of earth and hell. Common Christians are seldom much acquainted with style and criticism; and 'tis not proper for them to enter into disputes of that nature, they having not learning and abilities to manage 'em; and the best cause may be expos'd and suffer by the ignorance and too forward zeal of an incompetent defender.

Had this learned father himself been pleas'd to engage in the forementioned dispute, I believe no Pagan opponent upon earth cou'd have gain'd much advantage; or prov'd that the philosopher had any mighty superiority over the Apostle. For there is not one beauty or grace of genuine and rational manly eloquence, but he produces and admires in the divine writings of the great *St. Paul*. Therefore, when the same father says, there's no vehemence of oratory in this victorious preacher, that he shews no strength and force

of words, but all the contrary; *St. Paul* being, continues he, illiterate or ignorant to the utmost degree of ignorance<sup>c</sup>: if his orations upon *St. Paul* be allow'd genuine, and the father at all consistent with himself, these lowering expressions must be meant of the noise and vain bluster of sophistical and false eloquence; such as the greatest and best writers and judges of all ages have rejected and despis'd.

That *St. Paul* did not want true and natural eloquence was *St. Chrysostom's* opinion, declar'd in a thousand places. When the objection is made in the fourth book of the *Priesthood*, that *St. Paul* himself seem'd to neglect eloquence, and declares that he was *rude in speech*, the father answers, that many people call'd to holy orders indulg'd themselves in neglecting the proper means to attain true learning, because they mistook the great Apostle, not being able to search out the depth of his meaning, nor to understand the sense of his words: “ *St. Paul* indeed disavow'd and had no  
“ occasion for the superfluous ornaments, for  
“ the jingling and sophistry of profane elo-  
“ quence”, but he cou'd with resistless force and

<sup>c</sup> Δεινότης ῥητορείας — εἰ λόγων ἰσχὺν ἐπιδεικνύμεν, ἀλλὰ καὶ τσαναντίον ἅπαν τὴν ἰσχύτην ἀμαθίαν ἀμαθὴς ὄν — Orat. 4. de S. Paulo Vol. VIII. Hen. Savile p. 45.

<sup>d</sup> Τὴν τῆς ἑξωθεν λόγων περιβολάν τ' περιεργον τῆς ἑξωθεν καλῶς ὡπισμύον. De Sacer 4. p. 186, 188. Camb. 1712.

“ vehemence vindicate the doctrines of truth.  
 “ And let no man, to excuse his own idleness,  
 “ presume to despoil the blessed Saint of that  
 “ greatest of ornaments and highest of praises.  
 “ Whence, I pray, did he confound the *Jews*  
 “ at *Damascus*, when he had not yet begun  
 “ to work miracles? how did he baffle the  
 “ *Greeks*? and why was he sent to *Tarsus*? was  
 “ not that after he mightily prevail’d by eloquence  
 “ and prest ’em so close, that when they cou’d  
 “ not bear the disgrace of being conquer’d, they  
 “ were enrag’d and provoked to murder him?

“ Nor can any man say that *St. Paul* was in  
 “ high admiration with the multitudes for the  
 “ glory of his miracles; and that those who en-  
 “ gag’d him were conquered by his superior  
 “ reputation: for hitherto he had only con-  
 “ quered by his eloquence. Against those per-  
 “ sons who began to set up *Judaism* in *An-*  
 “ *tioch*, by what means did he engage and con-  
 “ tend? did the famous *Areopagite* of that most  
 “ superstitious city, together with his wife, ad-  
 “ here to him upon any motive but that  
 “ of his preaching? When therefore it ap-  
 “ pears, that before he worked miracles, and  
 “ in the midst of his miracles, he used much elo-  
 “ quence; how then will men dare to call him  
 “ *rude, ignorant*, who was excellently admir’d for

“ his disputing and preaching? For what reason  
 “ did the *Lycaonians* suppose him to be *Mercury*?  
 “ for that *Barnabas* and he were esteemed to be  
 “ Gods, was to be ascrib’d to their miracles; that  
 “ he was esteem’d *Mercury*, was not from the mi-  
 “ racles but his eloquence\*. Wherein had this  
 “ blessed man the advantage of all the Apostles?  
 “ whence comes it that he is celebrated all over  
 “ the world? whence is it that he is excessively  
 “ admir’d above all, not only by us, but by  
 “ *Jews* and *Gentiles*? is it not from the excel-  
 “ lency of his epistles; those admirable epistles  
 “ fill’d with divine wisdom?

Any one that looks into this learned and eloquent  
 father’s commentaries and discourses upon St. *Paul*’s  
 writings, will find that there’s not one beauty of  
 style or grace of sound eloquence recommended  
 by any good critic, or practis’d by any noble au-  
 thor, but what he frequently remarks and ad-  
 mires in that inspir’d writer. He gives you in-  
 numerable instances of that great and marvellous  
 man’s prudence and judgment, the dexterity of

\* Περὶ δὲ κεραιμένης τοῦ λόγου — Τίως γὰρ ἀπὸ τοῦ λέγειν  
 αὐτὸν ἐκράται — καὶ κέραιος ἐνίκαι τοῦ λόγου. St. Chrysost. de  
 sacerdot. l. 4. 188, 190. Cantab. 1-12. ’Tis plain from the  
 context that λόγος and λέγειν here signify true persuasive ele-  
 quence, as they do in the best Greek writers: ἀλλὰ τὸν  
 λόγον; on the account of his eloquence? Demost. Mid. p. 406.  
 l. 4.

his address, and insinuation into the favour and good opinion of those to whom he sends his letters, in order to do them the most important services, and engage them to consult their own true interest and happiness in doing much good<sup>f</sup>. How often does he admire his accuracy in the choice of the most nobly-strong and expressive words; his sharpness and vivacity; the beautiful vehemence and pathos of his style; the suitability of his expressions to persons and things; his moving condescension and resistless power of persuasion; his just consequences, and the closeness and conviction of his reasonings?

After St. *Chrysostom* has admir'd and set out the strength and beauty of the expression in that noble passage, *Rom.* viii. 35. he concludes with those very remarkable and lively words, “ St. *Paul* runs  
“ over an immense ocean of dangers, and repre-  
“ sents all things terrible to mankind in one em-  
“ phatical word.” After he has accurately shew'd the winning address, and conquering tenderness, the eloquence and innumerable graces of the Epistle to *Philemon* in the twentieth verse, he cries out

<sup>f</sup> Σκόπευε σωῆσαι, αἵδεσ μετ' ὅσης ἐπικείαυ ἀρχεται, 1 Cor. xv. 1, 2. p. 494. Τὸς παρηνέταις μὲν ἐγκωμίων δ' αὖ ποιᾷς. — Δία πᾶς σωετός. Phil. ii. 12. p. 45. Philemon 16. p. 418, 419. 1 Cor. xv. 13. p. 503. 1 Cor. xv. 8. 498. ad fin. — Rom xii 2. 175. Ephes. iv. 17.



in admiration and transport, “What stone wou’d  
 “not these words have mollify’d; what wild beast  
 “wou’d not they have tamed!” We must almost  
 transcribe this great man’s works, if we were to  
 give a full account of all the encomiums he be-  
 stows upon the noble eloquence and incompara-  
 ble graces of *St. Paul*. I shall only refer my rea-  
 der to a few passages below <sup>s</sup>, and to the great  
 author himself.

*Origen* takes notice of solecisms (as he calls ’em)  
 in the sacred writings of the old and new Testa-  
 ment; and desires the readers of those inestima-  
 ble books not to take offence at ’em. But what  
 are those solecisms? Exchange of persons, sudden  
 transition from one number to another, with a  
 seeming violation of common grammar. But  
 they are really beauties in style; and the great man  
 himself gives the reason of those changes; and we  
 have in the first part of this work justify’d these

<sup>s</sup> Μετ’ ὑπερβολῆς ἢ πολλῆς θερμότητος ἢ λίξις κίχεται.  
 Rom. viii. 32. p. 128. 1 Cor. iv. 9. p. 314, 315. Rom. v.  
 5. p. 67. 2 Cor. xi. 1, 2. p. 666. Ὅρα πῶς πανταχῶς τὰς  
 ἐπιτάσεις ζητῇ. Οὐ γὰρ ἂν περὶ μεταβολῶν μόνον, ἀλλὰ καὶ μὲν  
 ἀντιθέσεως, ὅθεν περιγίγνεται, ἀλλὰ καὶ μὲν ἀντιθέσεως, ὅθεν ἐκείναι,  
 ἰλαρώς, &c. Rom. xii. 11. p. 181. Εἶδες πῶς ἀκριβῶς συλ-  
 λογίζεται, &c. 1 Cor. xv. 12. p. 503.

Eloquentiam Pauli multis meritò celebrat Chrysostomus —  
 Photius Ep. 165. — Hieronymus item, nè de aliis dicam, &  
 Eusebius III. 24 Hitt. cum vocans πάντων ἐν παροξυνδῇ δυνα-  
 τώτατον λόγων νοημασί τε ἱκανώτατον γεγονότα. Fabricii Biblio-  
 thec. Græc. Lib. 4. cap. 5. p. 152.

liberties by parallel places, out of the most valuable Classics<sup>b</sup>. When *Celsus* and others of his opinion and party charge the writers of the new Testament with lowness and meanness of style, they mean there are not in them those gawdy decorations and ornaments of sophistical language so much admir'd and practis'd in those times: when florid declamation and a jingling and study'd opposition of words, and arrangement of periods had almost driven good sense and sound natural eloquence out of the world. *Origen* says, that the design of the Disciples of Jesus and the publishers of Christianity was to serve and convert mankind, and therefore it most answer'd their end and charitable design to use common and plain language, which the learn'd and unlearn'd wou'd understand.

“ Our Prophets, Jesus and his Apostles consider’d and had regard to that manner of language, which not only express’d the truth, but was powerful and proper to engage the multitude. That all at last being converted and brought over, they might gladly receive those mysteries, which were contain’d in expressions that appear’d or were esteem’d to be low and vulgar. Upon that grand expression of *St. Paul*,

<sup>b</sup> Vid. Part I. p. 51, 52, &c.

“ —We speak wisdom among them that are per-  
 “ fect, the wisdom of God in a mystery ; even  
 “ the hidden wisdom which God ordain’d before  
 “ the world to our glory, he discourses thus :  
 “ We thus apply our selves to those who are of  
 “ the opinion of *Celsus*. Had *Paul* no notion  
 “ of excellent wisdom, when he promis’d he  
 “ wou’d speak wisdom among the perfect? But  
 “ if he (*Celsus*) according to his usual assurance  
 “ shall say, that *Paul* had no wisdom when he  
 “ pretended to these things, we will make this  
 “ reply :—Do you explain the epistles of him  
 “ that said these things, and when you have  
 “ deeply consider’d the meaning of every word  
 “ in ’em (for example in those to the *Ephesians*,  
 “ *Colossians*, *Thessalonians*, *Philippians*, and *Ro-*  
 “ *mans*) shew me these two things, both that  
 “ you understand the discourses of St. *Paul*, and  
 “ that you can prove ’em weak and foolish. But  
 “ if he apply himself with attention to the read-  
 “ ing of them, I am well satisfy’d that he will ei-  
 “ ther admire the understanding of that excel-  
 “ lent man that expresses grand sense in plain  
 “ and common language ; or if he does not ad-  
 “ mire it, he himself will appear ridiculous<sup>1</sup>.

<sup>1</sup> Orig. contra Cels. l. 3. p. 122. Ed. Spencer. Cantab. 1677.

When St. Paul says, *My speech and my preaching was not with enticing words of man's wisdom*, he does not undervalue his own reasoning and style, only disavows the subtilties of the pagan philosophy, and their sophistical oratory; but shews that no arguments or language can avail to reform and bring human souls to the love of God and a true sense of their duty without divine assistance and inspiration. So *Origen* directly takes it. “The divine Word here affirms, that what  
“is spoken is not sufficient (altho’ in it self true  
“and proper to persuade) to reach the soul of  
“man; unless power be given from God to the  
“speaker, and grace shine out in the expression  
“which is communicated from heaven to those  
“who speak with force and efficacy<sup>k</sup>.” This very learned man might have shewn to his insolent adversary examples of other styles besides the plain and vulgar in the writers of the new Testament (as we shall hereafter fully prove); but as he took but little care of his own style, he was content to admire the good sense, the plain and perspicuous language, and the mighty power of persuasion which are in every page of those divine authors; without either endeavouring to clear ‘em of the imputation of solecisms, or regarding those

<sup>k</sup> Orig. cont. Cels. l. 6. p. 276

numerous sublime graces and sovereign beauties of style which any fair and capable critic must discover, and admire in these invaluable compositions. As to the idiotical or common style, provided there be no mixture of vile and sordid words in it (which none will presume to say there is in the divine books) we have in some measure already shew'd *that* to be no just objection against the language of the new Testament; and, before we finish this chapter, shall endeavour farther to prove it.

St. *Austin* in his admirable book of the Christian Doctrine, as likewise in other places, judiciously discovers and illustrates the eloquence and beauties of the new Testament style. And the cause, we humbly defend, has more advantage from this testimony, than disadvantage from the severe speeches and bold censures of St. *Jerom*: Because St. *Austin* is consistent with himself, produces numerous grand figures, and sublime passages out of the new Testament; which by the rules of sound criticism and reason he demonstrates to be truly eloquent and beautiful. St. *Jerom* sometimes gives a very low and mean character of St. *Paul's* style, and tells you, that that great Apostle was very defective in the *Greek* tongue, wherein he cou'd not sufficiently express his conceptions in a way becoming the majesty of his sense and  
the



the matter he deliver'd; nor transmit the elegance of his native tongue into another language: That hence he became obscure and intricate; that his syntax was scarce tolerable; and he was often guilty of solecisms: and therefore 'twas not the humility of this divine writer, but the truth of the thing that made him say, *That he came not with the excellency of speech, but with the power of God*<sup>1</sup>.

But this venerable father is not always in this severe temper; but sometimes vehemently celebrates the grandeur, propriety, and noble graces of *St. Paul's* language. “ He cries him up, says the excellent *Dr. Cave*, (whose words I use because my own wou'd not be so good) “ as a great “ master of composition, that as oft as he heard “ him, he seem'd to hear not words but *thunder*; “ that in all his citations he made use of the most “ prudent artifices, using simple words, and “ which seem'd to carry nothing but plainness “ along with them; but which way soever a man “ turn'd, breathed force and thunder: He seems “ entangled in his cause, but catches all that “ comes near him; turns his back as if intending “ to fly, when 'tis only that he may overcome<sup>m</sup>.

*Erasmus*, who admires the father for his varie-

<sup>1</sup> *Vid. Cave's Life of St. Paul*, p. 117. 5 Ed. 1684.

<sup>m</sup> *Cave's Life of St. Paul*, p. 117. *Vid. ejusd. Histor. Litter. in voce Hieronymus*, p. 219, 220. Lond. 1688.

ty, the weight of his sentences, the closeness and quickness of his argumentations, and his eloquence, which in some respects he prefers to what of *Cicero* himself, will not be suppos'd to speak any thing to the disadvantage of a favourite author whom he himself publish'd; but only what plain truth oblig'd him to say — On that celebrated place so much insisted upon by those who undervalue the style of the sacred writers, *2 Cor.* xi. 6. the editor gives this account of his author. “ *Jerom* is various upon this subject, in many “ places condemning *St. Paul* as ignorant of the “ more elegant *Greek* — That sometimes he uses “ certain words peculiar to his own country *Ci-* “ *licia*, and does not answer the conjunction *μὲν* “ with its correspondent *ἐν*. Moreover that in “ some passages he is troublesome by the wind- “ ings and turnings of his transpositions; and “ sometimes leaves his period and sense unfinish'd. “ Again at other times he declaims on the con- “ trary side, driving them far off (as profane per- “ sons) who suppose that *St. Paul* spoke of him- “ self here in any way but that of irony, or sup- “ posing without granting; since he very well un- “ derstood all the proprieties of language, and was “ a perfect master of all the turns of argument <sup>n</sup>.

As

<sup>n</sup> — Rursus alias in diversum declamat, procul submovens eos, qui putant Paulum hoc ex animo dixisse (ἐν τῷ καὶ ἰδιώτης τῷ

As to the perplexity of the transpositions, and the inconsequence of some periods, with the separation of the particles *μὲν* and *δὲ* we have already spoken to that matter. Whereas St. *Paul* us'd sometimes strange *Greek* words, and peculiar to *Cilicia*, we have said something; but for the farther vindication of the sacred author we shall produce a passage out of St. *Jerom* himself, who tells us that we are not to wonder if the Apostle sometimes uses words according to the custom of the province in which he was born and educated; and justifies him by the same liberty taken by *Virgil*, one of the most judicious and accurate of the foreign authors, and the prince of *Latin* poetry °.

§. 2. Before we end this chapter, I shall speak a word of the idiotical style, which is by some look'd upon as a fault in the sacred writers: but that plain, common and familiar style, without a contemptible lowness and sordid indecency, which

*πρὸς λόγῳ, ἀλλ' ἔτι γινώσκει*) *cum omnes sermonis proprietates pulchre tenuerit, omnes argumentorum strophas ad unguem calluerit.*

° Multa sunt verba quibus juxta morem urbis & provinciae suae familiarius Apostolus utitur.

Nec hoc miremur in Apostolo, si utatur ejus linguae consuetudine, in qua natus est & nutritus; cum Virgilius alter Homerus apud nos patriae suae sequens consuetudinem sceleratum frigus appellat. Hieron. ad Algas. qu. 10.

reigns in the sacred writers, especially in the holy Evangelists, is to be esteem'd as a great excellence, and can never be too much admir'd. The plainest and most common words are suited to all capacities; and generally make the discourse most useful and acceptable to all readers of sound judgment. Language too metaphorical, and florid, is not generally so well and readily understood by the unlearn'd; and 'tis by judicious scholars esteem'd to proceed from the ostentation and vanity of the writer, and his design and ambition to be applauded; and therefore it loses much of the power of persuasion, which ought to be in all discourse and writing.

*Longinus* tells you that the idiotical phrase is sometimes far more expressive and significant than artificial dress; for 'tis immediately known from common life: and what is usual and common, is for that reason more credible <sup>P</sup>. The most easy, plain and common words properly put together in a discourse are capable of sustaining the utmost sublimity, grandeur, and majesty of thought. *Anacreon* has innumerable beauties, and a great many sublime passages express'd in all simplicity of style, and the most common, easy, and plain words that are to be found in the *Greek* language.

<sup>P</sup> Longin. Sec. 31. p. 168. Sec. 39. p. 214, &c.

St. *Jerom* speaking of the *simplicity* and *purity* of the Apostle's words, which he opposes to a discourse painted and dawbed with the false ornaments of rhetorical artifice, concludes pure plainness to be no hindrance of grandeur and true eloquence; "For, says he to *Paula* and *Eustochium*, "you will see as much majesty and comprehensiveness of true wisdom in *these*, as there was arrogance and vanity in the learned of the heathen world <sup>9</sup>.

<sup>9</sup> — Apostolicorum simplicitate & puritate verborum oratio rhetoricæ artis fucata mendacio — videritis tantam majestatem & latitudinem in his veræ fuisse sapientiæ, quanta in seculi literatis arrogantia & vanitas fuit. Hier. in test. lib. Com. ad Galatas Proëmium.







## CHAP. V.

*Wherein is shewn that all styles in perfection are to be found in the sacred writers of the new Testament; and passages are produc'd excelling any in the Greek and Roman Classics on every head.*

§. 1.



Clear and plain style is peculiarly adapted to edify and instruct mankind; and is often very proper to express the sublimest sentiments. 'Tis a beautiful easiness and lively perspicuity of style that reigns in the new Testament; and especially the sacred historians: who are short and perspicuous; plain and majestic; understood with ease and pleasure by the plainest and most vulgar reader; and read with eager pleasure and admiration by men of the greatest learning and strongest abilities. This just notion has possess'd the true critics of all ages.

“ The sacred and heavenly oracles, says an eloquent father, “ since they were spoken and  
“ written

“ written for the advantage of mankind in general, are temper’d with perspicuity ; so that  
“ ordinary people, who attend the meaner employments of life, receive great advantage by  
“ their plainness ; and in a moment learn what  
“ is becoming, just, and profitable<sup>r</sup>.

“ In the evangelical preachings, says another, the beauty of truth shines out so clear and pure, that it illuminates the mind, while it flows into the souls of pious men like light.

“ The wisdom and goodness of the Divine Law-giver deliver’d the doctrines of eternal life in plain and common words and wonderful perspicuity of style ; that mean and illiterate people, who have equal concern in the contents of those inestimable writings with the profoundest scholars, may learn their duty, and be encouraged to obedience by the infinite advantages there clearly and strongly propos’d to ’em ; neither has Providence neglected the learned and the wise : that plain and easy style often expresses such noble sentiments and treasures of divine wisdom, as command the closest attention, and most awful admiration of the most elevated minds<sup>f</sup>.

<sup>r</sup> Isidor. Peleusiote. apud Suicer. 1. p. 795.

<sup>f</sup> Vid. Suicer. Thes. in voce Γεωγραφ. p. 795.

An excellent author of our own has justly observ'd to us, that a pure and noble simplicity is no where in such perfection as in the sacred Scripture, and his author — *Homer* <sup>v</sup>.

When the sacred historians give an account of our Lord's heavenly discourses and works of wonder, we have 'em represented with such evidence and energy, that with ease and pleasure we readily imbibe the doctrines, and see the miracles and their astonishing circumstances in the strongest light, in the most open and entertaining view <sup>v</sup>.

The history of the man possess'd with Legion is describ'd by the Evangelists in such lively and glowing colours, such a clear propriety of expression, that the attentive reader has all that glorious scene of wonder and astonishment full in his eye and mind; and feels in his breast a perpetual and quick succession of different passions, which keep up his concern and attention.

Who is not shocked with horror and trembling at the first appearance of the raging Demoniack, who was so fierce, that no chains or fetters cou'd hold him; and so mischievous that he turn'd the place he haunted into a desert!

<sup>v</sup> Mr. *Pope's* Preface to *Homer*.

<sup>v</sup> Magna virtus est, res de quibus loquimur, clare, atque ac cerni videantur, enunciare. Quin. Instit. or. 8. p. 450. D. Gibbon. Ed. Ox.

But then how agreeably are your thoughts relieved? what an exultation and triumph of joy succeeds, when you see the dreadful possessed creature prostrate at the feet of the mild and humble Jesus; and the man's infernal tormentors acknowledging our Lord to have sovereign command over all the powers of hell and darkness!

Then with what religious awe, reverence and tenderness of devotion do we view the mild Saviour of human race commanding the infernal Legion to quit their possession of the miserable sufferer! With what sincere goodwill and charity does every christian reader congratulate the poor man's happy deliverance? With what pleasure does he see him sitting at the feet of his great Deliverer decently cloath'd, serene and restor'd to perfect soundness of mind? Next our compassion for the man is mov'd, when he is afraid of parting from Jesus; and fervently prays that he may attend his sacred person, fearing, 'tis probable, lest when he left his good benefactor, his old tormentors wou'd again assault him. In the conclusion we are entirely satisfy'd, admire and adore the wisdom and goodness of our blessed Saviour, who at once deliver'd the poor man from all his fears, by giving him a commission to preach to his acquaintance and neighbours those heavenly doctrines which destroy the interest of the Devil; and secure all

that believe and practise them from the power and malice of all the apostate spirits of darkness<sup>u</sup>.

The whole narrative of *Lazarus* is adorn'd with a great number of the most moving and lively circumstances ; which are to the mind as the most beautiful and diversify'd landscape to the eye. 'Tis a masterpiece and great pattern of genuine sense and eloquence. There is a peculiar pomp and solemnity in the account of this miracle, which was immediately preparatory to that of our Saviour's raising himself the third day after his miraculous submission to death and the grave.

Our Saviour's stay two days after the message and pathetic address of the mourning sisters, *Lord, he whom thou lovest is sick* — kept 'em a little longer in suspense and grief; but it shew'd his perfect wisdom and goodness, as it made the wonderful work more remarkable and conducive to the conviction of the spectators.

If the Son of God had immediately gone and recover'd *Lazarus* of his sickness, the miracle wou'd not have had so many witnesses, nor have been entirely free from objections, which at least wou'd have less'n'd it : But to raise a person four days dead, offensive and reduc'd to corruption, was a surprize of unutterable joy to his friends ;

<sup>u</sup> Vid. Mat. viii. 28. Mark v. 7. Luke viii. 26.



remov'd all possible suspicion of confederacy; silenc'd the peevishness of cavilling, and triumph'd over all the obstinacy and impudence of prejudice.

How amiable is the modesty and wisdom of our meek Saviour, when he says, *Lazarus is asleep, and I go to awake him!* He was not pleas'd to say, *Lazarus is dead, and I go to raise him up* — to prevent any appearance of vanity and ostentation. Great words are an improper introduction to such astonishing actions — *They* sufficiently shew and magnify themselves. With what mildness and compassionate condescension does the Saviour of the world bear the peevishness and infirmities of his Apostles, and cure the mistakes of *Martha*, cherishing her weak faith, and by steps raising her to the acknowledgment of his Divinity!

What a solemn concern, what tenderness of devotion possesses every Christian heart when he attends the ever-adorable friend of mankind to the place where *Lazarus* lay, among the mourning *Jews* and his disconsolate friends, the hospitable *Martha* and the devout *Mary*!

He, who had all the tenderness and goodness, without the faults of human nature, he consoles and sympathises with the distressed mourners with all the inward concern, and outward expression of undisssembled grief. *He was troubled, griev'd*

*in*

*in spirit, and wept.* After this, one cannot but pity the weakness of those orthodox Christians, who were offended at a passage parallel to this in *St. Luke*<sup>w</sup>, and wou'd have it struck out of the Canon as a dishonour to our Blessed Saviour, as *Epiphanius* relates the thing<sup>x</sup>. How meanly do we think of the affected formality, and unnatural unconcern of the Stoics, when we read of the wisest and divinest Person that ever appear'd in the world — Ἐδάκρυσεν ὁ Ἰησοῦς? This spoils all the pointed and smart sayings of *Seneca* upon the unconcern and courage of his wise man; and makes us in love with that saying of the satyrist so full of good nature and good sense:

*Lachrymæ nostri pars optima sensus*<sup>y</sup>.

But after we have been highly pleas'd and entertain'd with our Saviour's most genuine expressions of friendship, tenderness, and generous compassion, with what wonder and devout awe are we struck when we hear that royal and godlike command, *Lazarus, come forth!* With what surprize and amazement do we view the astonish'd prisoner of the grave in his funeral attire start up at that voice which all nature obeys! Before Jesus ex-

<sup>w</sup> Chap. xix. 41.

<sup>x</sup> Vid. D. Mill in loc. & D. Whitby

Ex. Var. Lec. Millii p. 8.

<sup>y</sup> Juven. Sat. 15. v. 131.

press'd all the tenderness of the most generous, and prudence of the wisest of men : Here he claims his full authority ; speaks and acts with the majesty of the God of Gods, and declares himself the Resurrection, the Life, and the Truth.

Father *Simon* <sup>2</sup> is in my opinion guilty of scandalous bigotry, when he speaks against the perspicuity of the sacred writers ; and charges the whole body of reform'd Christians with unbecoming and injurious notions of them upon testimonies which we reject with as much indignation as the Church of *Rome* ; those of bold and conceited *Socinians* ; even when they attack those places which assert the most essential and sacred articles. *George Enjedon* speaks with an insufferable licentiousness and scornful disdain of a writer divinely inspir'd, fam'd for his familiarity and clearness of style. “ If, says this precious commentator, “ a concise abrupt obscurity, inconsistent with it self, and made up of allegories, “ is to be call'd sublimity of speech, I own *John* “ to be sublime : for there is scarce one discourse “ of Christ which is not altogether allegorical, “ and very hard to be understood.” *Gagneius* another writer of that spirit is remarkably impudent, especially in that expression — *I shall not a little*

<sup>2</sup> *Histoire Critique du N. T.* c. 26 p. 312.

*glory.*

*glory, if I shall be found to give some light to Paul's darkness; a darkness, as some think, industriously affected.*

Mind the modesty and moderation of the enemies of sound Christianity! Let any of the followers of these worthy interpreters of the Gospel, and champions of Christianity speak worse, if they can, of the ambiguous oracles of the father of lies.

These fair-dealing gentlemen first disguise the sacred writers, and turn them into a harsh allegory by eluding the express testimonies and proofs of our Saviour's eternal Divinity; and then charge them with that obscurity and inconsistency which is plainly consequent upon that sense which their heretical interpretations force upon 'em. They outrage the divine writers in a double capacity: first they debase their sense as theologues and commentators; and then carp at and vilify their language as grammarians and critics.

But are there no discourses of our Saviour related by his beloved Disciple that are not allegorical and very difficult to be understood? What may we think of his discourses to the woman of *Samaria*, and many other inhabitants, which converted them to the belief that *He* was the *Messias*?

Or of that discourse, which he had with the *Jews* related in the fifth chapter, wherein he not only affirms that he works jointly with the Father, but that he and the Father were one? which the *Jews* took to be so plain an assertion of his divine generation and equality with the Father, that they took up stones to destroy him as a blasphemer.

The longest discourse we have recorded by *St. John*, is that most pathetical application of our Saviour to his Apostles and Disciples, and heavenly prayer to his Father for them and all Christians to the end of the world. Where he informs their understandings and cheers their hearts, with doctrines of the utmost dignity and importance, and promises of mansions of eternal rest and inestimable preferments in the kingdom of heaven, which he was going to merit, and prepare for 'em, in terms so plain and satisfactory, that the Disciples joyfully cry out, *Now speakest thou plainly, and usest no parable*<sup>a</sup>.

Does the other bold *Socinian* mean that God, who inspir'd the blessed *St. Paul*, directed him to use language affectedly obscure? To what purpose then did he appoint him to publish the Gospel to the world? Or did *St. Paul* write of his own head, and out of vanity and sinister aims affect dark and

<sup>a</sup> *St. John* Chap. xiv, xv, xvi, xvii.



unintelligible language? Such interpreters of the Gospel would act more fairly if they follow'd the examples of their predecessors of famous memory, *Ebion, Cerinthus, &c.* in striking the books and passages, which they don't approve, out of the Canon, than allow 'em to be divinely inspir'd, and yet treat 'em with such insolent freedom, as to force a meaning out of them contrary to their express words in defiance of all the reason of grammar, and judgment of common sense.

I cannot better conclude this section than with this beautiful and judicious reflection of Dr. *Fiddes*<sup>b</sup>. “ In this character of plainness if we consider along with it, the form and dignity of expression, several writings of the old Testament, and in a manner all the writings of the new, exceed whatever has been at any time publish'd by prophane authors. How insipid are all the flowing elegancies of *Plato*, the smooth tho' elaborate periods of *Cicero*, and the pointed aphorisms of *Seneca*, in comparison only of those beauties which strike us in the simple narration of the interview *Joseph* had with his brethren at the time of his discovering himself to them; and in that of the parable of the prodigal son. There is such clearness and

<sup>b</sup> Theologia Speculat. p. 230.

“ evidence

“ evidence in the narrations of the Evangelists,  
 “ that they seem not only to speak, but present  
 “ things to our eyes.

We are concern'd and mov'd, as if we were attendants on our Saviour; were hearers of his words of divine truth, and eye-witnesses of his works of wonder and almighty goodness.

§. 2. We come now to mention some instances of the strong style (in which the new Testament abounds) which consists in solid vigorous thought dress'd up in forcible expression; in few weighty words containing much sense; or in *many* words to amplify a thing which has so much grandeur in it, and is accompany'd with so many noble circumstances, that it cannot be reach'd in a *few*.

When St. *Paul* to the *Colossians* finds occasion to express his own zealous endeavours, labours and sufferings in publishing the saving mystery of the Gospel, and to magnify the grace of God that gave success to his labours of love, he uses great variety of good words; unites several emphatical terms, which give all possible strength to the subject; so grand in the original, that they cannot admit an adequate translation<sup>c</sup>. 'Tis not

<sup>c</sup> Coloss. i. 11. Ἐν πάσῃ δυνάμει δυναμένους καὶ τὸ κράτος  
 τὸ ὑπερῶν, &c.

inferior to that *Pleonasmus* in *Thucydides*, which is very noble and vigorous — 'Tis agreed upon an alliance between Sparta and Athens, that the Athenians shall assist the Lacedemonians in the most vigorous manner they shall be able, according to the uttermost of their power<sup>d</sup>.

With what nervous eloquence and select variety of expressions does the great Apostle describe the weakness of those unsteady Christians that are deluded by juggling deceivers; and set off the villany and ensnaring flights of those subtil impostors? 'He calls them infants, unsteady and trifling; compares 'em to ships without ballast, tost by the waves, and the sport of winds. Then the villany of heretical deceivers is express'd in a manner inimitable; in such strong words as will not bear a full and close translation. Our *English* translators have done the first part well; but have fail'd and sunk in the latter — It may be paraphras'd to this purpose — That we may no longer be infants, tossed with waves, and whirl'd about with every wind of doctrine, by the cheating flight of men, by craft and doubling, according to the artifice and subtil methods of imposture.

<sup>d</sup> Thucid. 5. 305. l. 1, 2. Τρόπῳ ὑποῖα ἀνδύωνται ἰσχυροτάτῳ καὶ τὸ δυνάμειον.

<sup>e</sup> Ephes. iv. 14. Ἐν τῇ κυβέα τῆς ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδεύαν τῆς πλάνης.

The mercy and goodness of God in sparing and accepting returning sinners, and his just and terrible severity upon hard rebels and final impenitents cannot be express'd with a nobler emphasis, nor in a manner more strong and moving than by the great Apostle to the *Romans*. *Or despisest thou, O man, the Riches of God's goodness, and forbearance, and long-suffering, not knowing, not considering, that the goodness of God leadeth thee to repentance: But by thy hardness and impenitent heart treasurest up unto thy self wrath against the day of wrath, and of the revelation or appearance, and of the righteous judgment of God?*<sup>f</sup>

Here is a select variety of admirable words, πλετος τῆς χρηστότητος ἢ τῆς ἀνοχῆς ἢ τῆς μακροθυμίας τῷ Θεῷ. where the critics tell us that the first word signifies the infinite goodness and generosity of the divine nature, whereby he is inclin'd to do good to his creatures, to pity and relieve. The second expresses his offers of mercy upon repentance, and the notices and warnings sinners have to amend. The third is his bearing the manners of bold sinners, waiting long

<sup>f</sup> *Philo* admirably expresses this goodness, and very agreeably to the fulness and magnificence of scripture phrase: *Περεκαλή τῷ πλετι τῷ ἀγαθότητι Θεῷ.* — Bene thesaurus iræ opponitur divitiis bonitatis. ἀγα illicit, manu ducit, *Θησαυροῦ ἐργῆς*, habemus apud *Plutarchum*. Vid. *Pooli Synopsis* in loc. *Rom. ii. 4, 5*

for their reformation, and from year to year deferring to give the final stroke of vengeance. In what an apt opposition do riches of divine goodness, and treasures of wrath to come and divine justice stand to one another? What a proper motive is the one to lead any temper that has the least ingenuity, to repentance, and to work upon the hopes of mankind? How proper the other to rowze up the solemn reflections of bold sinners, and work in 'em resolution of submission to God, and leading a good life, in order to avoid falling into his hands, who is a consuming fire, and being plung'd into the deepest damnation?

That omnipotent power by which our Saviour's human body was rais'd from the dead is admirably set forth by the Apostle with such a strong emphasis, and in so high an exaggeration of expressions as is scarce to be parallel'd in any author. I shall transcribe the original, because our translation in this place, and we may almost add, all others, comes far short of it; and I think we need not doubt, with Bishop *Pearson*, that our language will scarce reach it, but may be well assur'd, that it never can: Καὶ τί τὸ ὑπερῶλλον μέγεθος τῆς δυνάμεως αὐτοῦ — κατὰ τὴν ἐνέργειαν τῆ κράτους τῆς ἰσχύος αὐτοῦ ἣν ἐνέργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν. Here are *δύναμις* and *ἰσχύς* two words

to



to express power, and that the power of God; and then to strengthen the expression, μέγεθος is added to the one, and κράτος to the other. And as if this was not sufficient there is τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως, and ἐνέργεια τῷ κράτει, and all this quickned with an active verb ἦν ἐνέργησεν: All which the blessed Father set on work, all which he actuated by raising Christ from the dead <sup>ε</sup>.

§. 3. We have in the sacred writers several instances of strong style sharpen'd with a just severity against bold blasphemers, and enemies to our Saviour's Cross.

Whence we learn that 'tis a vain pretence, that only gentle and soft expressions are to be apply'd to people that renounce good principles, and corrupt the Gospel. The holy Ghost, who knew what is in the heart of man, commands the ministers of Jesus Christ to rebuke harden'd sinners with sharpness and severity. *Reprove, rebuke, exhort with all long-suffering and doctrine* <sup>h</sup>. *Rebuke 'em sharply that they may be sound in the faith* <sup>i</sup>.

<sup>ε</sup> Ephes. i. 19, 20. Vid. Bishop *Pearson* on the Creed, p. 519. quarto ed. Bishop *Kilder* Dem. of Messias Part i. For more instances of this stile in the new Testament see 1 Pet. iii. 17. iv. 4. 2 Pet. iii. 17, &c. <sup>h</sup> 2 Tim. iv. 3.

<sup>i</sup> Titus i. 13. 'Tis strong in the original, ἐλεγκει σφοδρως, *with a cutting severity.*

Our Lord's great forerunner, and our Lord himself, the meekest person upon earth, severely expos'd the hypocrisy and malice of the Scribes and Pharisees, and call'd 'em *a generation of vipers*. St. *Paul* very tartly and eagerly reprimands the forcerer *Elymas* for endeavouring to hinder the conversion of the good Proconsul to the faith<sup>k</sup>. Some persons are of a slavish temper, and not to be reclaim'd or worked upon without a charitable eagerness and vehemence. Some are so stupid and secure as not to be convinc'd or awaken'd without exposing and inveighing against their guilt; and expressing their danger in all the terrors and loudest thunder of eloquence.

No words cou'd with more propriety and force represent the madness of debauch'd and blaspheming heretics than that noble place of St. *Jude*<sup>l</sup>; nothing in God's creation besides have supply'd so proper a metaphor to express the ungovernable insolence and filthy conversation of these infidels, as that unruly element which roars, and rages, and foams out mire and dirt to the shoars. Admirable is the allusion betwixt the agitation of this boisterous element, and the zeal and furious passions of those vile impostors, which foam out into suitable language, swelling words of vanity,

<sup>k</sup> Acts xiii. 10.

<sup>l</sup> Ver. 13.

and expressions of the most detestable lewdness. No paraphrase can reach that glorious text: Κύματα ἄγρια θαλάσσης ἐπαφρίζοντες <sup>m</sup> τὰς ἑαυτῶν αἰσχύνas.

With what cutting severity and becoming zeal does the great Apostle to the *Philippians* <sup>n</sup> inveigh against the profligate lewdness and infatuation of deceivers, that renounc'd Christ and all morality? And tho' justice and a regard to the honour of the Gospel, and the security of Christians yet uncorrupted engaged this faithful champion of the Cross to treat these wretches with such sharpness, and to foretel their miserable end, to excite them (if possible) to a speedy repentance; and to warn Christians from adhering to such blind guides, and walking with them in the road of damnation; yet what tenderness and bowels of compassion are mixt with his just indignation and denunciations of wrath!

*Many men walk, of whom I have often told you, and even now tell you weeping, that they are the enemies of the Cross of Christ: Whose end is destruction, whose god is their belly, and their glory in their shame, &c.* The Apostle here, like an up-

<sup>m</sup> Ἐπαφρίζοντες, as *Grotius* reads, but 'tis ἐπαφρίζοντα in most books. There is no difference in sense or grammar. That great man justly admires its emphasis and beauty. *Ho.* 2. 5. p. 140, 141.

<sup>n</sup> Philip. iii. 18, 19.

right and compassionate judge, when he is oblig'd to pronounce the fatal sentence against an incorrigible offender, yet does it with reluctance; with sorrow in his heart, and tears in his eyes.

The description of the artifices and treacherous insinuations of false teachers, and the inconstancy of their sottish and lewd disciples, in the second Epist. to St. *Timothy* is admirably strong; and lashes those enemies to mankind with a just severity°. What a complication of villany is represented to us in that variety of strong epithets which compose the character of these monsters in the beginning of the chapter? It fills a modest and virtuous reader with horror and grief, that men shou'd be so enormously wicked: And what is an aggravation of their multiply'd villanies, is that the impudent wretches wou'd cover 'em with a disguise and cloke of sanctity". They creep into houses, clandestinely search and intrude into the secrets of families, that they may get an absolute tyranny over the consciences and estates of those they deceive. And who are those people, that are deceiv'd by 'em? They are excellently describ'd by a diminutive word<sup>q</sup>, which denotes *inconstancy, folly and lewdness*: which with the other se-

° 2 Tim. iii.

P Ver. 5. Μόρφωσιν εὐσεβείας ἔχοντες.

<sup>q</sup> Γυναικεία.



lect particulars of their character give us a just idea of their profligate temper, and miserable state.

They are laden with sins, and carry'd away with divers lusts, under the terrors of guilt, yet still continue unreform'd, and gratify their scandalous appetites: Always learning, endeavouring to find rest by new doctrines which encourage wickedness, and sooth 'em with full assurances of heaven and happiness, provided they will but implicitly follow, and liberally reward their treacherous teachers. And therefore these unsettled loose people never come to the knowledge of the truth, but rowl from one absurd doctrine and heretical notion to another; till they sink at last into the devouring gulph of profaneness, and blasphemy, and inveterate malice against Christianity.

§. 4. The sacred writers of the new Testament abound with instances of a tender, delicate and moving style: by which I mean sentiments of sincere benevolence and charity express'd in language natural and pathetic; which wins the heart, and affects the reader with the most tender and pleasing emotions. But to communicate this to my reader, I shall rather present him with examples than be nice and laborious about definitions: since the words themselves appear to the best advantage, and he that judiciously studies their beauties



will be satisfy'd that they have divine charms and excellencies above the rules of the greatest critics, and examples of the noblest foreign writers.

How moving is the Apostle's tenderness to his *Thessalonians*! how vehement his concern for their stedfastness in the faith, and their constant progress in the ways of immortal blessedness! *We now live if you stand fast in the Lord. Your departing from the faith, and falling from so great a salvation, which infinite goodness avert, wou'd be a sinking grief to me, and embitter all enjoyments in this world; when our belo'v'd Timothy brought me the very glad tidings of your faith and charity<sup>1</sup>, I was fully comforted for all my affliction and distress: when you are in favour with God, and safe in your dearest interests, then only is life to me a blessing.*

The Apostle's affection for the souls that he labour'd to convert and save is in the second chapter of this Epistle<sup>2</sup> (if it be possible) express'd in more forcible vehemence, and a greater variety of proper words. 'Tis a passage equally pathetic and noble. How feelingly does this *truly reverend father in God* complain of being absent

<sup>1</sup> 1 Theff. iii. 8. Οὐκ εἶπε οὐκ ἐπιδόσαμεν, παρεμβήθημεν, ἢ χαίρομεν. ἀλλὰ ζῶμεν. St. Chrysost. in loc.

<sup>2</sup> Τιμόθεος διαγγελισταμένος ἡμῖν ὅτι πίστευε καὶ ἀγάπῃ ὑμῶν.

<sup>3</sup> Ver. 17, 19, 20.

from his beloved children in Christ"! How earnestly does he wish to see 'em face to face! What a beautiful repetition he uses, what a select assemblage of words near ally'd in signification to express the thing with more vehemence — *περισσοτέρως ἐσπεδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ*. How assuredly does this faithful pastor appeal to his charge, whether they were not satisfy'd by experience of his vigilant care, and affectionate concern for them! *For what is our hope, or joy, or crown of glorying? are not even ye in the presence of our Lord Jesus Christ at his coming?* And to conclude with still more vehemence and endearing expressions of goodness, he positively and solemnly asserts, what before he propos'd in a pressing interrogation: *For, certainly, ye are our glory and joy.*

Not far from the beginning of this same chapter<sup>v</sup>, how sincere and flowing is the benevolence and charity of the good Apostle, how inimitably endearing and delicate is his fine manner of expressing it? *Ἰμειζόμενοι* is a beautiful poetical word which expresses the most warm and passionate desire. *We were mild among you, as a nurse cherishes her own children. We have sought for no temporal*

<sup>v</sup> Ἀπορφανιδέντες — ὅδ' ἂν ποτε μήτηρ οὐ πατήρ εἶγε δαδ. σωήλων, καὶ τ' ἐωπῶν ἀνemiζαντο πόθον, ἡδυνήθησαν δ' αἶζαι ἰσόρρεκτον ὅντα τῷ Πωλῷ τ' ἐωτῆς πόθον. Chrys.

*advantage, or worldly applause in preaching the everlasting Gospel to you; and doing our most zealous endeavours to contribute to the salvation of those souls and bodies redeem'd by the blood of the Son of God. We have labour'd with all manner of diligence, and run thro' all manner of troubles, out of pure charity and affection to you, upon the generous motives of Christianity. I have been tender of you, as the kindest mother is to the dear infant at her breasts. Does she love and cherish her child out of ostentation or prospect of gain? No, she is influenc'd by superior and nobler motives; she is led by the resistless benevolence of nature, and the ineffable endearments of parental affection. The Apostle still proceeds in the most moving declarations of his charity: We being affectionately desirous of you were willing to have imparted to you not the Gospel of God only, but also our own souls: One the most precious thing in the world to impart, the other the most difficult. Well might the primitive persecutors, from these passages, and the correspondent practice of the first and best professors of our religion, cry out in admiration: O how these Christians love one another! when this spirit of christian charity universally prevail'd.*

Which generous spirit cannot be adequately represented in any words; but was never better convey'd in any language, nor more beautifully  
and

and strongly express'd than in that truly admirable passage of *St. Peter*, which comprises both a lively description of, and an earnest exhortation to christian charity. There you see that virtue drest up in all its amiable features and divine graces of sincerity, disinterested generosity, purity, fervour, and intenseness of affection. There likewise you see the heavenly original of this divine grace; it proceeds from the purification of the soul by obedience to the refining truths of the Gospel; and the powerful operations of the infinite Spirit of persuasion and reason, love and Goodness. Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ Πνεύματος, εἰς Φιλαδελφίαν ἀνυπόκριτον ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς ὡς ὁ. Just is the remark of the very learned and eloquent *Dr. South* <sup>w</sup> on 2 *Cor.* xi. 29. With what a true and tender passion does the Apostle lay forth his fatherly care and concern for all the Churches of Christ? *Who is weak, and I am not weak? who is offended, and I burn not?* Than which words nothing doubtless cou'd have issu'd from the tongue or heart of man more endearing, more pathetic, and affectionate.

The Epistle of *St. Paul* to *Philemon* is admira-

<sup>v</sup> 1 *Pet.* i. 22.  
p. 497.

<sup>w</sup> Vol. 5. of *Ser.* on *Luke* xxi. 15.



ble for the tender sentiments of humanity flowing almost in every word; for the grateful simplicity and familiar easiness of the style; for the strength of its reasoning, the delicacy of the turn, and the prudence of its conduct and address. After the salutation, the divine writer insinuates into his friend's affections by justly praising his steady faith in Christ, and generous charity to all Christians; and this was a sure method to obtain what he was going to desire. To put a generous man in mind of his former bounties and charitable offices, naturally encourages him to repeat the pleasure of doing good, and obliging numbers. He but just mentions his authority to command as a prime minister of Christ; and modestly hints to *Philemon* his obligation to a person, whose convert he was. But with what engaging condescension does he drop the considerations of authority and obligation; and chuses rather to entreat as a friend, than to command as an Apostle! Who could resist the moving entreaties of *St. Paul*, a name so glorious and dear to the world for his conversion of a considerable part of it! And *St. Paul* the elder, now grown old in his labours of charity and indefatigable endeavours to oblige and save mankind! And what goes farther still, *St. Paul* now a prisoner of *Jesus Christ*, an undaunted champion of the Cross, in confinement and chains for



this adorable cause, and aspiring after the consummation of Christian honour and happiness, the crown of martyrdom!

Cou'd that fervour of charity to a stranger, that humility and condescension to a fugitive slave fail of prevailing upon *Philemon* a relation to *St. Paul's* convert; when the great Apostle, as we said, a stranger to him, espouses his cause with such warmth; and pleads for the hopeful convert with all the hearty and flowing tenderness of a parent?

*I entreat thee for my son, whom I have begotten in my bonds — Receive him, that is, mine own bowels; — not now as a servant, but above a servant; a brother belov'd — If he have wrong'd thee, or oweth thee ought, put it to my account — If thou count me therefore a partner, receive him as my self. — I beseech thee, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.* The fathers justly observe that *here* the compassion of the Apostle is so tender, the charity so undissembled and generous, that it wou'd melt down the most obdurate heart.

I shall not enlarge on any more beautiful passages in the latter part of the new Testament in this kind and way of style; only refer to a few in the margin out of the Epistles\*, and just mention

\* Philip. ii. 26, 27. 2 Cor. vii. 3. Phil. ii. 1, 2.

some instances of our blessed Saviour's great condescension, charity and mildness express'd in most tender and moving language.

Our Lord in his sovereign Majesty upon the throne of his glory, exercising judicature on the whole rational creation, expresses wonderful condescension and goodness to his humble Disciples; applauds and magnifies their charity and labours of love.

How gracious, how glorious is that address to the happy people on his right hand — *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world! For I was an hungry, and ye gave me meat, thirsty, and ye gave me drink, &c.*<sup>9</sup> When the righteous in great humility and reverence put off the commendation — *Lord, when did we see thee hungry and fed thee, or thirsty and gave thee drink, &c.* our Lord relieves their modesty, and acknowledges their charity to his poor saints and servants in a manner infinitely gracious and condescending. *Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* This consideration that the Saviour and Judge of the world regards the little services that Christians do one another, as if done

<sup>9</sup> Mat. xxv. 34, 35, 40.

to his own sacred person in his state of humiliation is their grand support and consolation in their sufferings, guards innocence in a prosperous state, and adorns and heightens all its felicities and enjoyments; is an eternal obligation to gratitude and a prevalent motive to the noblest charity, to the most chearful diligence and devotion in the happy service of *such a Master*.

As the mild Saviour of the world was very good and gracious in his behaviour to all persons he was pleas'd to converse with, and who apply'd to him; so he expresses a particular regard and graciousness to those, who most want and deserve compassion, innocent young children. His words, behaviour, and actions were suitable to the benevolent inclinations of his divine mind; and emphatically expressive of tender affection and goodness to those growing hopes of the Church, amiable for their humility and innocence, for the grateful dawnings of reason and religion in them; for the engaging simplicity of their manners, and their unaffected sweetness and sincerity. *St. Matthew*, *St. Mark* and *St. Luke* give us several excellent passages to this purpose; but *St. Mark* is more full than both the other Evangelists<sup>z</sup>. When

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<sup>z</sup> *Mat.* xviii. 3, 4, 5. *Luke* xviii. 15. *Mark* x. 13, 14, 15. Our Saviour's displeasure at his Disciples is express'd in a strong

our Saviour's disciples check'd and put back persons who brought their children for the blessing of this divine prophet, he was displeas'd at their officiousness, and with concern and eagerness repeats it to 'em, that they suffer little children to come to him, and not to forbid or hinder 'em in the least. He kindly took 'em in his arms embrac'd and blessed them, recommending 'em to the imitation of all his disciples, and assuring them that none could embrace the Gospel, nor be an inheritor of the kingdom of heaven, but those who are of the sweet disposition, and have the innocence, sincerity, and freedom from malice, which are eminent in young children.

§. 5. There are innumerable passages in the sacred writers of the new Testament which arise to the utmost degree of sublimity: And we may observe that in the divine authors the words are ennobled by the vigour and brightness of the sense contrary to the manner of many other authors; where the diction and ornaments of speech chiefly contribute to the sublimity. The sublime is a just,

strong word ἡγανάκτησε, he conceiv'd indignation against 'em, which still more emphatically shews his tenderness for the dear children. St. *Chrysostom* enumerates the amiable qualities of young children: τὴν ἀφέλειαν, καὶ τὸ ἄπλαστον, καὶ ταπεινὸν. παντῶν τῶν παλαιῶν καθαρεύει ἡ ψυχὴ τῶν παιδῶν, τοῖς λελοπτημένοις ἔμνηστικαῖ. In St. Mat. p. 398.

grand



grand and marvellous Thought. It strikes like lightning with a conquering and resistless flame. It appears beautiful either in the plain or figurative style; it admits all the ornaments of language; yet needs none of 'em; but commands and triumphs in its own native majesty. The true sublime will bear translation into all languages, and will be great and surprising in all languages, and to all persons of understanding and judgment, notwithstanding the difference of their country, education, interest and party. It carries all before it by its own strength; and does not so much raise persuasion in the hearer or reader, as throw him into an extasy; and transport him out of himself. We admire it at first without considering; and upon mature consideration we are convinc'd that we can never admire it too much. It defies opposition, envy and time; and is infinitely advanced above cavil and criticism<sup>a</sup>.

The poor leper in *St. Matthew* had a just notion that Jesus was a divine person under that veil and disguise of humility, that he put on during his abode upon this earth; adores him as Lord of all power; and applies to him in his own sacred person for deliverance. *If thou wilt thou canst make me clean.*

<sup>a</sup> Longin. de Sublim. c. 1. p. 6. Ed. Tollis. St. August de Doct. Chr. Lib. 4. c. 20. p. 33. Ed. Colon.



Jesus did not correct his supplicant as attributing too much to him, but receiv'd his adoration; and shew'd he infinitely deserv'd it by answering and acting with the power and goodness of the Creator and Saviour of all. St. *Chrysostom*, that excellent writer and sound critic, judiciously admires and sets forth the force and majesty of this expression, *I will, be thou clean!* Θέλω καθαρίσθῃτι is parallel to that grand original, so celebrated and admir'd by *Longinus* himself, Γενηθήτω Φῶς. — *I will, be thou clean*, spoken by Christ to the leper, was the voice not of man but God; who spake and it was done; who commanded and it came to pass<sup>b</sup>.

The grandest and most majestic figures in *Longinus* come nothing near to the sublimity of that awful address of the blessed Jesus, when he chides the sea, and hushes its boisterous waves into an immediate calm. Σιώπα, πεφίμωσο. The waters heard that voice which commanded universal nature into being. They sunk at his command who has the sole privilege of saying to that unruly element, hitherto shall thou go and no farther; here shall thy proud waves be stop'd<sup>c</sup>.

<sup>b</sup> Cap. viii. v. 3. Mr. *Salwey* Visitation Sermon. p. 30.

<sup>c</sup> St. Mark iv. 39.

The sacred Classics are more noble and sublime upon any subject than the other Classics; but never do the *Greek* and *Latin* authors look so out of countenance upon the comparison, as when the discourse is upon God and divine subjects. No human wit cou'd discover the mysteries of heaven, or discourse on 'em with an adequate and proper majesty of language.

*Pindar*, who speaks of divine persons and things with as much reverence and emphasis as any writer in the pagan world, says of God, that he can catch the eagle on the wing, and outstrip the sea-dolphin. Which is a pretty thought and neatly dress'd; but how trifling and insignificant if compar'd with that solid and glorious piece of sublime — *God who quickens the dead, and calls things that are not as things that are*<sup>d</sup>!

All the lofty descriptions of the glory and dazzling dress of the inferior Gods, and the messengers of *Jupiter* and *Juno* are nothing comparable to that majestic description of the angel who descended from heaven to wait upon his Lord's triumphant resurrection, tho' it is made up of a very few words, and those as plain as any in the language: *His countenance was like lightning, and his raiment white as snow*<sup>e</sup>.

<sup>d</sup> Pyth. 2. v. 29. Rom. iv. 17.      <sup>e</sup> St. Mat. xxviii. 3, 4.

There is some resemblance in two or three particulars betwixt a noble passage of *Sophocles* and one in *St. Paul* to *St. Timothy*. In the first, among other fine expressions, the chorus addresses *Jupiter* in those beautiful terms:

Ἀγῆως χρόνῳ δυνάσας  
 Κατέχεις Ὀλύμπῳ  
 Μαρμαρόεσσαν αἰγλαν.

The sacred writer gives the majesty of God the titles of ὁ μακάριος καὶ μόνος δυνάστης — ὁ μόνος ἔχων ἀθανασία, φῶς οὐκ ὄν ἀπρόσιτον. Μόνος in both places raises the character which the Apostle gives infinitely superior to ἀγῆως χρόνῳ δυνάσας — The Angels and ministers of God (who are less than the least drop compar'd to that immense ocean of essence and eternity) are equal to the *Jupiter* of *Sophocles*; *they don't grow old by time*. But the *only potentate, who only has immortality*, is the incommunicable prerogative of the *King of Kings, and Lord of Lords, the Father of men and angels*<sup>f</sup>. And to possess the purest light of *Olympus* is no way comparable to *inhabiting light unapproachable*.

<sup>f</sup> Sophoc. *Antigone* v. 611, 612. Ed. Hen. Steph. p. 238. 1 Tim. vi. 15.

The description of the majesty of *Jupiter* in the first *Iliad* has, as Mr. *Pope* justly observes, something as grand and venerable as any thing either in the theology or poetry of the pagans. Nothing in the Classics is superior to the original; nor was any passage in any author ever better translated than this by the great man above-mentioned<sup>o</sup>.

Set *Homer's* sublime, adorn'd with all the pomp of good words, heighten'd with all the loftiness of grand and ravishing numbers, and place *St. John's* description of the appearance of the judge of the world near to it, only express'd in a few plain and vulgar words, and adorn'd with its own native simplicity; and all the brightness of the poet will vanish and be quite absorpt by the dazzling and rapturous glory of the Apostle. What is bending of fable brows, shaking of ambrosial curls, and *Olympus* trembling to the center, to the heaven and the earth flying away

\* Ἡ δὲ νεανίσσω ἐπὶ δ' ἄρ' ὅστι νεύσε Κρονίων  
 Ἀμβρόσια δ' ἄρα χύται ἐπεβύβαντο ἄνακτι  
 Κρατὸς ἅπ' ἀθανάτοιο, μέγαν δ' ἐθέλειζεν Ὀλύμπου.

He spoke, and awful bends his fable brows;  
 Shakes his ambrosial curls, and gives the nod;  
 The stamp of fate, and sanction of the God:  
 High heaven with trembling the dread signal took,  
 And all *Olympus* to the center shook.

*Pope* v. 683



before

before the face of the Son of God? I say no more; To enlarge upon and pretend to illustrate this passage would be presumption, as well as lost labour. Ὁν ἀπὸ προσώπου ἐφυγεν ἡ γῆ καὶ ὁ θάνατος is so plain that it does not need, so majestic and grand, that it disdains commentary and paraphrase <sup>b</sup>.

That passage of St. Paul, in his second Epistle to the *Corinthians*, is a consummate piece of sublimity, having both grandeur and inexpressible elevation in its thought; true emphasis and magnificence in its language, and the noblest numbers and harmony in its contexture or composition <sup>i</sup>. Never were the same number of words more happily and harmoniously plac'd together. Turn them into any feet that prosody can bear, and they must fall into excellent and well-sounding numbers. The long and short syllables are perfectly well mixt and duly temper'd if you measure them. Thus καὶ ὑπὲρ — βολὴν εἰς — ὑπερβολὴν — αἰώνιον — βάρος δόξης, the numbers will be grand and noble. Every one sees how exact and beautiful the opposition is betwixt affliction — want, disgrace and pains; and glory — which in the sacred language is every thing honourable, great and desirable; and between the present *light*

<sup>b</sup> Apoc. xx. 11.

<sup>i</sup> Cap. iv. 17, 18.



*affliction for a moment; and the far more exceeding and eternal weight of glory.*

Upon this passage a sharp Commentator says,  
 “ What an influence *St. Paul’s Hebrew* had upon  
 “ his *Greek* is every where visible. *Kabod* in *He-*  
 “ *brew* signifies to be *heavy* and to be *glorious* ;  
 “ *St. Paul* in the *Greek* joins ’em, and says *weight*  
 “ *of glory*. And does not the *Hebraism* add  
 strength and beauty to the phrase? Is it any tref-  
 pass against propriety of language, and rational  
 grammar to put together an assemblage of agree-  
 able ideas to enervate the style, and clear the  
 sense? The antient and modern translators sweat  
 and labour to render this passage, are forced to use  
 irregular expressions, and words and phrases which  
 exceed all comparison. Their efforts, tho’ lauda-  
 ble, have very little effect, they sink infinitely  
 below the astonishing original <sup>k</sup>.

The pleasure which the learned and devout rea-  
 der receives from the brightness of the metaphor,  
 the harmony of the construction, and the exact-  
 ness of the beautiful opposition is entirely swal-  
 low’d up by the sublimity of the thought. *Kæθ*

<sup>k</sup> Mirè supra modum. Eras. Supra modum in sublimitate  
 Vulg. Lat. *Callio is languid and poor with all his politeness,*  
*and is much outdone by the Syriac and Arabic versions; espe-*  
*cially the latter, which is render’d thus in the Latin. Nam le-*  
*vitatis tristitiæ nostræ subiti temporis modo eminentissimo at-*  
*que largissimo operatur nobis pondus gloriæ æternum.*

ἀπεξῆλθ' ἡν εἰς ἀπεξῆλθ' ἡν αἰδύναν βέλος δόξης, take him off from considering the lesser beauties. He is agitated with variety of devout passions; his heart beats, and he sheds tears: He believes and wonders; his joy and gratitude are mixt with fear and trembling; that God thro' his dear and eternal Son shou'd be so gracious to human race laps'd into wickedness and rebellion, as to prepare for 'em such immensity of honour and happiness as no words or thoughts can reach. Here invention is confounded, and eloquence struck dumb. In the most celebrated trifles of earth 'tis easy to over magnify, and use hyperboles; but in the glories of heaven there is no place, no possibility for hyperbole. Pass from one strength and loftiness of language to another; speak with the tongues of angels and men; go thro' all the most triumphant topics of amplification, and you must still for ever fall short of the infinite greatness and dignity of the thing. 'Tis inconceivable, inutterable joy and happiness, eternal admiration and rapture<sup>1</sup>.

Upon the account of this noble passage and innumerable more of the highest grandeur and sublimity in the sacred Evangelists and Apostles,

<sup>1</sup> Vide Rom. xiii. Heb. iv. 12, 13. Apocal. xix. 11, 12, ad 17. Apocal. i. 13, ad 19. 2 Cor. iii. 18. Col. ii. 9, 10.

I cannot but wonder and be sorry for that unguarded expression of a great man. "We shall find nothing in sacred scriptures so sublime in it self, but it is reach'd and sometimes overtopped by the sublimity of the expression." Tho' I entirely agree with the same learned and excellent person, that in sacred scriptures there are the highest things express'd in the highest and noblest language, that ever was address'd to mortals <sup>m</sup>.

§. 6. We have observ'd before, and think it not improper to repeat, that to be nice and affected in turning and polishing periods, and over curious in artificially ranging figures, and setting 'em off in gawdy decorations and finery, is the employment of a sophist and mere declaimer. This was always esteem'd below the great genius's of all ages; much more must it be so with respect to those writers who were act'd by the Spirit of infinite Wisdom; and therefore spoke and wrote with that force and majesty, that prevalent persuasion and exactness of decorum that never men spoke or writ. There is nothing of affectation or superfluous ornament in the sacred books; whatever we find there is natural; and a graceful and noble

<sup>m</sup> Dr. South Ser. Vol. IV. p. 30. *Scribe instructed.*

simplicity adorns the periods. The Apostles did not nicely measure their sentences, nor study figures and artful composition; they spoke from their heart, and their noble and animated sentiments fill'd out their expressions, and gave enlargement and dignity to their style.

We have already produc'd several examples of beauties in all styles, which are likewise instances of vigorous and clean composition: but shall now select a few examples upon this head not before mention'd; but shall first say a word of composition. *Composition* is such a regular and proper uniting and placing of good words together in members and periods, as makes the discourse strong and graceful. 'Tis like the connexion of the several parts of a healthful and vigorous human body, when the vitals are sound, the limbs clean, and well-proportion'd, and fit to perform all the animal functions. To say nothing of the beautiful metaphors and noble agonistical terms which we find in the six first verses of the twelfth chapter to the *Hebrews*, they are compos'd of firm feet and choice numbers, of as much vigor and dignity as the selectest instances produc'd and laid open by the critic of *Halicarnassus* <sup>n</sup>.

<sup>n</sup> 1 Νέφευ μαρτύρων ὡς Ἱομερὸς νέφευ πεζῶν ὄντων ὑποθέμενοι πάντα. 2 Τείχευμεν ἡ παραίμενον ἡμῖν ἀγῶνα ἀντιμαχίσσητε, πρὸς ἡ ἀμαρτίαν ἀνταγωνίζομενοι.

From the twelfth verse of the sixth chapter of the first Epistle to St. *Timothy* to the end we have an admirable piece of eloquence and clean composition, made up of the best-sounding and happily-significant words emphatically expressing very solid and sublime thoughts, which is naturally and easily divided into four periods as good and full as any in *Tully* or *Demosthenes* °. Wou'd you entertain your self with the choice delicacies of sweet and harmonious structure, diligently read that divine lecture of morality in the twelfth chapter to the *Romans*. There the members of the periods answer one another with a very agreeable variety of sentiments and christian doctrines deliver'd in a few pure and proper words; and a wonderful smoothness and equality of numbers without nicety or affectation, easier than *Isocrates*, rapid and vehement as *Demosthenes*. The great eloquence of this chapter, and its quick and accurate turns the excellent critic St. *Austin* admires; and after him *Erasmus*; who says in conclusion of his just encomium, that no music can be sweeter. That fine passage of the Apostle to the *Thessalonians* <sup>p</sup> is as admirable for the purity of its moral,

° The first from ver. 12 to 13. The second from ver. 13 to 17. The third from ver. 17 to 20. The fourth from ver. 20 to the end.      <sup>p</sup> 1 Ep. ch. v. §. 14. Παρακαλέσωμεν ὑμᾶς ἀδελφοί, νουθετεῖτε τὴν ἀνάκτους, παραμυθεῖτε τὴν ὀλιγοψύχου, ἀνέχεσθε τὴν ἀδελφῶν, μακροθυμεῖτε πρὸς πάντας.



and diffusiveness of its charitable meaning; as for the elegance and force of its words, and the delicate turn of its structure. The union of the words within each comma or stop, and their mutual relation and assistance is exquisitely proper and natural. The noble period runs on with strength and smoothness, and ends close and full: both the ear and judgment are satisfy'd. Let a man of discernment and taste in these matters diligently read these passages selected out of the sacred writers, with those set down below<sup>a</sup>, and numerous others which he himself will readily observe, and he will receive the highest entertainment that the mind can have from true grandeur of thought, and nobleness of expression; from a bold and free construction, and the harmony of the sweetest and best-sounding numbers.

*Tollius* the editor of *Longinus* observes, that in the very beginning of the learned and accurate Epistle to the *Hebrews*, there are three *Pæons* of the fourth kind—a rapid and strong foot—with a long syllable after every one of them, to be a further stay and support to them; while by these steps the writer ascends into heaven.

<sup>a</sup> Ephes. iii. 18, 19, 20, 21. 2 Pet. iii. 16, 17, 18.

Then with great truth he tells us, that this most eloquent Epistle at least equals all the sublimity of the heathen writers. Which Epistle, says he, I can prove not to be *Paul's* by this one argument \*. That Gentleman had a strange talent at arguing, if he cou'd prove *St. Paul* not to be the author of a piece, because it was eloquent and sublime. In my poor judgment I shou'd rather think it wou'd prove just the contrary. Did not *St. Paul* write the Epistles to the *Romans*, the *Corinthians*, *Ephesians*, *Philippians*, *Colossians*, &c. And are there no sublime and eloquent passages in those writings; no thoughts noble and grand, no numbers strong and vigorous as his *Pæons* with their syllables attending them? Was not *St. Paul* a considerable scholar; was not he admir'd by *Agrippa* and *Festus* for his learning; and ador'd by the *Lycaonians* for his eloquence? Had not he abundant measures of the holy Spirit; was not he carried up into Paradise, and did not he hear the conversation of the *blest*? And were not all these advantages of education, divine inspiration, and heavenly discourse capable of ennobling his conceptions and elevating his mind upon any occasion and subject that requir'd it, to think, and write, and speak with grandeur and sublimity?

\* Vid. Tullium in Longin. p. 217. not. 22.

We have produc'd several places, shall take notice of a few more before this work be finish'd, and are able to produce a great many more, out of the writings of this eloquent and divine author, which entirely expose and baffle this editor's presumptuous and ridiculous assertion. There is great judgment in placing the emphatical word or words, on which the stress of the sentence depends, in such a situation, as most agreeably to surprize and strike the reader or hearer. Those words of *St. Paul* are well plac'd, and very pathetic and moving — *I would to God, that not only you, king Agrippa, but also all that hear me this day, were both almost and altogether such as I am, excepting these bonds.* These words close the discourse with wonderful grace; surprize the hearers with an agreeable civility; and impress upon 'em a strong opinion of the speaker's sincerity, charity, and benevolence to mankind. Had *παρεκτός τῶν δεσμῶν τέττω* been plac'd any where else, the patheticalness, grace and dignity of the sentence had been much abated †.

No man will think that this is inferior to that passage in *Thucydides*, so much admir'd by *Dionysius of Halicarnassus*: Ὑμεῖς τὲ Λακεδαιμόνιοι ἢ μὲν ἐστίν — He justly observes, that if *Λακεδαιμό-*

† Acts xxvi. 29.

νιοι and ἡ μόνη ἐλπίς had been separated by the interposition of the other part of the sentence, it wou'd not have retain'd the same grace and vigour †.

'Tis the observation of the learned *Scipio Gentilis* on the seventh verse of the Epistle to *Philemon*, that the word *brother*, closing the sentence; contributes much to its *pathos* and effect upon the mind of *Philemon*. There is a tenderness and endearing familiarity in the address proper for persuasion; and that endearing term being us'd the last by *St. Paul*, before he directly addresses his request to him on behalf of poor *Onesimus*, it cou'd scarce fail of moving the good man's tenderest passions †. Tho' several very fine and regular periods are found in the Apostles and Evangelists, they were never study'd or anxiously sought after; but naturally flow'd from the fervour of their spirit, and the nobleness and sublime excellencies of their doctrine and subject. And this is agreeable

† De structura p. 58. per Upton — τὸ ἐκ σκότους ὑμᾶς καλέσαντες εἰς τὸ θαυμαστὸν ὡς τὸ φῶς. 1 Pet. ii. 9. is a noble passage in several respects, and I think φῶς closes the period with most advantage.

‡ Magnum πᾶσι habet in fine periodi hujus posita vox Ἀδελφε. Quod non haberet, aut certè esset hebetior oratio, si in principio vel medio collocata esset. Scip. Gentil. in loc. p. 4009. Major. Crit. The observation of a great critic is to our purpose — Ποικιλικὸν ὃ ἀνέστη εἰς καὶ τὸ ἐπὶ τέλει αἰ—τιθέναι τὸ ἀνέστη: πρὸς λαμβανόμενον ἐν μέσῳ ἀμειλίγειαι. Demetri Phaler.



to the observations of the soundest critics, and the practice of the noblest and most valuable writers; as we have shewn with respect to other ornaments of speech. *Quintilian* blames some people for neglecting the sense by too much studying the structure and ornaments of words; “ which they say “ they do for the sake of the grace and decoration “ of their discourse.

That indeed, says this great master, is beautiful, but when it naturally follows, not when 'tis affected. The language of the sacred writers is sometimes not to be reduced to periods; but disdains confinement, and extends it self to a noble and boundless liberty. But then the great masters among the *Greek* and *Latin* Classics have not agreed as to the length of periods, or the number of the members which compose them; especially with respect to historians and all other writers in prose except the orators. 'Tis the general doctrine that a period cannot have above four members: But in *Quintilian's* judgment it admits frequently more; and tho' the same learned critic will not allow one member to make a period; yet one may comprehend as full and vigorous a sense as two or more; and then it amounts to the same thing, by what name soever we call it<sup>w</sup>.

These

<sup>w</sup> Habet periodus membra minimum duo. Medius numerus videtur quatuor: sed recipit frequenter & plura. Instit. Orat. lib.



These small sentences are frequently intermixt with the larger in the sacred writers of the new Testament, and noblest foreign Classics: and as they are necessary in some cases, as in precepts, &c. so they contribute to the pleasure of the reader by adding a grateful variety to the discourse.

*Herodotus* and *Thucydides* take the same liberty, and as little regard nice and florid periods as *St. Paul* and the other divine writers: tho' in their writings you may find periods as round and smooth as in *Isocrates* himself. The greatness of their genius and spirit rais'd 'em above the care and anxiety of seeking after and labouring for superfluous ornaments: and yet there is an infinite and perpetual variety in their noble and most entertaining works; that you will find every fine turn and every grace of language, and even the lesser beauties scatter'd abroad in their immortal writings. *Aristotle* charges *Herodotus* with the loose or unperiodical way of writing; which, he says, is unpleasant, because it has no end or bounds \*. Which cannot hold with respect to *Herodotus*. One may appeal to any competent reader, whether both his history and language, notwithstanding its

lib. 2. c. 4. p. 554. *Aristotle* allows that one member may make up a period, which he calls simple: Περίοδος ὅ, ἡ μὲν ἐν καλοῖς. ἡ δὲ ἀπελάς. Ἀπελάς δὲ λέγεται ἡ μονήκωνλον. Rhetor. 3. cap. 9. \* Rhet. 3. c. 9.

looseness and neglect of formal periods, don't give him a perpetual entertainment. We are so far from being displeas'd that he does not end his periods, prescrib'd within the bounds and rules of grammarians, that we go on with expectation of fresh pleasure, and almost wish that he wou'd never end his history.

I conclude this chapter with a judicious passage of an admirable critic \*. “ For my part, says he, “ I think that neither the whole discourse shou'd “ be bound and confin'd to periods, as the style “ of *Gorgias*; nor be altogether loose and unconfin'd as the antients: but that it shou'd rather “ have a mixture of both. For so it will be at “ the same time both study'd and simple; and “ pleasure and sweetness will result from both “ these characters. And so it will neither be too “ coarse and vulgar, nor too affected and sophistical.

\* Dem. Phal. c. 15. p. 13.





## CHAP. VI.

*Containing a short account of some of the beautiful and sublime tropes and figures in the new Testament.*



IN GOD's word we have not only a body of religion, says a great man, but also a system of the best rhetoric. Figures are genuine expressions of the passions, which powerfully excite men to act, and exert their abilities towards the procuring their own good and happiness. They unfeignedly express all the sentiments of human minds, and lay 'em open with vigour and advantage. The sacred writers of the new Testament abound with these beauties; and they are the voice of nature, and the interpretation of the thoughts. Sublimity of sentiment and good sense accompany 'em, and animate 'em with life and spirit; therefore it cannot be against such figures and eloquence that the remarkable passage of Mr. *Lock*<sup>a</sup> must be under-

<sup>a</sup> Human Understanding B. 3. c. 10. p. 428. fol.

stood; because tho' they move the passions (which are planted in us to enliven the soul to exert its powers with vigour) yet they don't mislead the judgment, nor insinuate wrong, but right ideas. Otherwise Mr. *Lock* himself wou'd not have us'd so many lively tropes, so many figurative speeches and allusions in language; or as he calls 'em, figurative application of words. And if all figurative application of words be perfect cheat, and therefore in all that pretend to inform or instruct wholly to be avoided, 'tis impossible to vindicate the sacred Scriptures, which are compos'd at once to convince the judgment, and move the passions; and abound with figurative speeches, as he himself very well knew, having writ commentaries on those parts of 'em which have the greatest abundance of lively figures.

This sagacious man therefore, when he decries rhetoric and figurative speech, means the vanity and impertinence of unnatural and painted ornaments; of playing upon sounds and syllables to the neglect and injury of the sense, and deluding with artificial and forc'd eloquence.

In this sense likewise might we take that assertion of the famous Bishop *Burnet*, *that the Apostles have no rhetoric*; but that he farther affirms, *that they use no lively figures* <sup>b</sup>, which is an affir-

<sup>b</sup> Discourse on truth of Ch. Rel. p. 66, 67.

mation unaccountably bold and shocking from so learn'd and intelligent a person. Did that great Bishop at that time fix any determinate meaning to the words *lively figures*? Or did he ever attentively consider *Rom. viii. 1 Cor. xv. 2 Cor. iv, vi, x, xi, xii, &c.*?

To which may be added innumerable passages that are set off in the most sprightly and grand figures. So far is that observation from the least appearance of truth, that there are more lively and natural figures in the old and new Testament, than in any book written in any language read or spoken under the sun.

The justice and vengeance which shall finally overtake and destroy vile propagators of heretical notions, who have fear'd consciences and reprobate minds, is by St. *Peter* represented in an awful *Prosopopeia* as an Angel of judgment or *grim fury* watching all the motions of the daring offenders; pursuing their steps, and aiming the unerring blow of destruction at them. *Whose judgment now of a long time lingreth not, and their damnation slumbreth not.*

After the same divine author had in his first Epistle exhorted servants to submission to their

<sup>c</sup> 2 Pet. ii. 3. This vigorous and animated way of speech is us'd in the old Testament and classic authors. *Post equitem sedet atia cura.* Hor. *Psal. lxxv. v. 11, 12.*



masters, and an humble resignation to the will of God, who was pleas'd to place them in those low and troublesome stations in this world; he represents to them both for their imitation and encouragement, the astonishing humility of the Son of the most High and Lofty One, who inhabits eternity; *who being in the form of God, took upon him the nature of a servant, &c.* The digression is very natural and admirable: The good man's soul leaves his first subject, passes on to a nobler topic (which yet has an alliance and relation to it) and falls out into a loftier and diviner contemplation<sup>d</sup>.

Our Saviour had a grateful and generous sense of any respect paid to him on earth; of any labour of love and duty perform'd to his sacred person. How obligingly does he defend the devout woman against the covetous pretences of the traitor: and applaud her zeal and pious respect to himself; to *Simon* his entertainer, who was surpriz'd at the Disciple's unaccountable action. How delicate is the thought, how accurate the turn, how charming and emphatical the opposition thro' the whole discourse! *Simon, see'st thou this woman? I came into thy house and thou gavest me no water to my feet; but she has wash'd my feet*

*with her tears, and wip'd 'em with the hairs of her head: Thou gavest me no kifs; but she, since she came in, hath not ceas'd to kifs my feet: Thou hast not anointed mine head with common oyl; but this woman hath anointed my feet with precious and rich ointment<sup>e</sup>.*

The Scribes and Pharisees in our Saviour's time were a vile generation of men, who by sanctify'd looks and semblance of extraordinary devotion endeavour'd to conceal a most hateful baseness, ravenous covetousness, and profaneness of temper.

That divine person was pleas'd to reprove and expose these hypocritical wretches. And cou'd any thing cut 'em with juster severity than that vigorous comparison wherein our Lord resembles them to *whited sepulchers<sup>f</sup>*, which are handsomly built and much adorn'd on the outside; but within are full of dead mens bones, and the most nauseous and shocking filthiness?

How magnificently are the happy privileges of Christians thro' Jesus set forth in that noble exultation of the Apostle<sup>ff</sup>! First there is a full and

<sup>e</sup> Luke vii. 44, &c. est perpetua *ἀντιστοιχία*, mulier illa lachrymis Christi pedes abluit; Simon quidem aqua: Illa afflida est in pedibus Christi osculandis; Simon ne uno quidem oris osculo Christum excepit: Illa precioso unguento non caput tantum, sed & pedes perfundit; ille ne caput quidem mero oleo; quod perfunctoriæ amicitiae fuerat. Maldonat

<sup>f</sup> Matt. xxiii. 27. <sup>ff</sup> 1 Cor. iii. 21, 22, 23. 1 Cor. iv.

vehement enumeration of particulars, and then a noble gradation which rises up to the heaven of heavens, and terminates in the blessed God himself. — *For all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's; and Christ is God's.*

That passage of St. Paul to the *Ephesians* <sup>ε</sup> is equally to be admir'd for the sublimity of its sense, and the beauty and variety of its charming figures, and excellencies of language. Allusion is made to the things of nature and art, ἐρριζωμένοι καὶ τε-  
 θεμελιωμένοι, *rooted and grounded*. Then by a bold and beautiful metaphor the dimensions of material substances are rais'd above their native signification; and ennobled by being apply'd to the mysteries of religion. The goodness of God in his dear Son Jesus has its breadth, — it extends to all mankind; its length, — it reaches to all ages; its height and depth, — he raises mankind from the lowest abyss of misery and despair to the highest eminencies of happiness and glory. Where 'tis remarkable, that tho' the dimensions of bodies are but three, the sacred author adds a fourth, height, whereby he more emphatically expresses the greatness, the majesty, the absolute and en-

ture perfection, and the immense charity of that wonderful work of our redemption; or in the better words of the inspir'd writer, the *unsearchable riches of the love of Christ*. The knowledge of which passes all other knowledge both in its own immense greatness, and the grand concern mankind has in it; and can never be so perfectly known by created understandings, as that they shall either fully comprehend, or duly value such an adorable mystery and infinite blessing.

All St. *Paul's* discourse in the sixth chapter of the second Epistle to the *Corinthians* is wonderfully rapid and fervent; it runs into emphatic repetitions, surprising oppositions, and a great variety of the most lively and moving figures. Both in this place and one parallel to it in the eleventh chapter, St. *Paul* gives such an account of his labours and sufferings for the Gospel, that it raises both terror and compassion in every Christian mind.

What noble amplifications does he use, what variety of forcible expressions, and marvellous circumstances, to express the power of Jesus working effectually by his meanness, and triumphing over the pride, malice, and confederacies of earth and hell by the humble and despis'd doctrine of his Cross? *As unknown, and yet well known; as dying, and behold we live; as chasten'd, and not*  
*kill'd;*

*kill'd; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things*<sup>h</sup>.

These noble oppositions, and beautiful apparent contradictions represent to us the true genius and glorious advantages of the Gospel, and how far its sentiments are superior to the maxims of worldly craft and policy.

This lofty eloquence in the most forcible manner shews us the little value of things which men of worldly views alone so eagerly court and incessantly pursue, if we regard the affirmation and experience of divinely inspir'd persons. And how full of comfort and joyful hopes a Christian is in his most afflicted condition for the sake of his Saviour; and how blessedly assur'd that the promises of the Gospel are infallibly sure as they are infinitely valuable? When wretches of ungodly passions, who have only hope in this life, look upon the troubles that are suffer'd for a good conscience and the love of Jesus as the most frightful

<sup>h</sup> Ver. 10. Ἀλλ' χαίροντες ἐν αἵ πε χαίροντες μόνον ἀλλὰ περὶ τὸ δυνεκέ. τί τοίνυν τῶν τῶν ἴσεν γένειτ' αὐ τ ζῶς, ἐν ἡ τοσέτων ἐπόντων δυνῶν, μέζων ἡ χαρὰ γίνεται; St. Chrysol. in loc. With what proper words, and strength of turn, with what graceful boldness and nobleness is that opposition and seeming contradiction express'd! 2 Cor. viii. 2. ἐν πολλῇ εὐκταίᾳ ἐκλήψας ἡ πρῶτα ἡ χαρὰς αὐτῶν καὶ ἡ ἐξ βαθεσ πτωχία αὐτῶν ἐπερὶ σῶσεν εἰς τὸ πλεον τὸ ἀπλοτίτῳ αὐτῶν.



evils, and unaccountable folly; and the crown of future glory and inestimable rewards of immortality as the reveries of a heated fancy, and the vain wishes and dreams of superstition. At last the Apostle, as carried into an ecstasy, applies to the *Corinthians* in that fine apostrophe, so vehement, so full of charity and the tenderest affection! *O ye Corinthians! our mouth is open'd unto you, our heart is enlarg'd. Ye are not straitned in us, but ye are straitned in your own bowels. Now for a recompence in the same (by way of return and reward for my paternal affection for you) I speak as unto my children, be ye also enlarg'd<sup>i</sup>.*

The parable or allegory of the prodigal son is as remarkable and beautiful as any of those which were deliver'd by our blessed Saviour; and cannot be parallel'd by any of the apologues or allegorical writings of the heathen authors<sup>k</sup>. 'Tis adorn'd and beautify'd with the most glowing colours, and charming similitudes.

'Tis carried on and conducted with admirable wisdom, and proportion in the parts as well as

<sup>i</sup> Ver. 11, 12, 13. Elucet in verbis præcedentibus miram quædam *ἀνοίξις*, quam observavit Augustinus, Lib. de Doctrina Christiana — Corpus, inquit, variis prematur angustiiis licet, vis tamen amoris, & confidentia mentis benè mihi contestat, & os mihi patefacit, & cor dilatat ad vos exhortandos pariter & suscipiendos. Vid. 2 Cor. iv. 8, 9. Rom. vi. 2, 3.

<sup>k</sup> St. Luke ch. xv.

the whole ; and there is so exact a relation between the things represented, and the representations of them, that the most elevated understanding will admire, and the lowest capacity discover the excellent and most useful moral that lies under so thin and fine a veil <sup>1</sup>.

We have here with full evidence and even ocular demonstration represented to us the miseries and fatal consequences of riot and a vicious course of life. But after our deep concern for the debauchery and consequent miseries of the prodigal, how pleasing is it to every christian charitable mind to see the first dawning of good sense and reformation in the young man ! How heartily and with what good reason does every good man rejoice at that unfeigned repentance, and those pious resolutions, which occasion joy even in heaven !

And then, what an inimitable description we have of paternal affection and tenderness ! The most powerful and conquering passions of human nature are drawn with that admirable skill, as to equal life it self. With what eager attention and pleasure do we read and consider the readiness of the good parent to receive his long-undutiful son

<sup>1</sup> Τὸ Ἀλὲ μὲν τ' ἀνδρὲς ἐμμενέτην τὸς μὲν ἀνδρὲς καὶ αἰφροῦν ἐν ἑῷ, τὸς δ' ἀποστάτες φιλοσοφῆν ἀναγκάζει Gregor. ex Sallustio in S. Mat. c. xiii. v. 9.

in deplorable circumstances, melting into tears of pious grief and remorse; and the exuberance of his goodness to the young man upon his humble submission. The sorrowful convert upon his return to his father's house proposes to himself a form of acknowledgment and submission to his offended father — *Father, I have sin'd against heaven and in thy sight; and am no more worthy to be called thy son: make me as one of thy hired servants*<sup>m</sup>. And yet when he falls upon his knees before his venerable parent, he does not repeat all this confession out. And what may be the reason of that? He was interrupted by the embraces and endearments of his gracious father<sup>n</sup>, whose goodness prevented his petitions, granted him pardon, and admitted him into favour, before he cou'd repeat a very short form of words, in which he pray'd for it.

But no enlargement or paraphrase can come any thing near the great original. *But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him*<sup>o</sup>. And with what condescension and astonishing goodness does this gracious parent bear with the peevishness, and cure the envy

<sup>m</sup> Ver. 18, 19.

<sup>n</sup> Cur non omnia dixit quæ proposuerat? Prohibitus est patris osculis & cæteris amoris officiis plura dicere. Maldonat. in loc.

<sup>o</sup> Ver. 20.

of the elder son; as well as he pardon'd the rebellion, and accepted the return and submission of the younger<sup>p</sup>. Before I pass on to other instances of strong and beautiful figures in the new Testament, I shall oblige my reader with a curious passage out of Dr. *Fiddes* concerning this allegorical way of speech<sup>q</sup>. “ At other times our Lord, “ according to a method of teaching, which had “ much obtain'd among the eastern nations, deliver'd his discourses in parables, or sensible “ images and representations of such things, “ which if they really did not at any time happen in fact, yet might naturally be suppos'd “ to have happen'd. By this means men became “ more desirous of hearing his heavenly doctrine, “ and were instructed by it, at once, after a more “ easy and edifying manner.

“ Even persons who think regularly, or have “ accustom'd themselves to a strict and metaphysical way of reasoning, find that figurative or “ metaphorical expressions, provided they represent the thing they stand for in a clear and full “ light, are generally the most significant and “ affecting. Now a parable is little more than

<sup>p</sup> Ω σοφίας ἀρρήτου, ὃ προνοίας θεοφιλέως, καὶ τῇ ἀμαρτωλὸν ἐλήσσει, καὶ τῷ δίκαιον ἐκολάκυσσε. καὶ τῷ ἱσαμβρόν ἐπὶ ἀφῆκε πεσεῖν, καὶ τῷ πεισόντα ἤγειρε. <sup>q</sup> Dr. Fiddes *Theologia Speculativa*, p. 230.

“ that



“ that figure of speech which we call a metaphor,  
 “ drawn out into greater length, and embellisht  
 “ with variety of proper incidents.” Thus far  
 this ingenious and judicious Gentleman. Indeed  
 the way of writing by parables and similitudes is  
 in many respects very valuable, and proper to in-  
 fluence the minds, and fix the attentions of man-  
 kind. It is taken from sensible things; and nar-  
 rations in the parabolical way easily imprint them-  
 selves on the mind, and therefore both learned  
 and ignorant men may be instructed. ’Tis like-  
 wise a pleasure, and very agreeable entertainment  
 to contemplate how the sensible parable agrees  
 with the spiritual things, and divine instructions  
 which are thereby figur’d and intended<sup>r</sup>.

The eighth chapter to the *Romans* is a noble  
 piece of divine eloquence, full of the sublime  
 mysteries of Christianity, adorn’d and strength-  
 en’d with the most emphatical and beautiful fi-  
 gures. From the tenth to the twentieth verse  
 there is a perpetual variation of person. He tells  
 ’em of their high privileges in having the Spirit  
 of God inhabiting and inspiring them, which

<sup>r</sup> *Vid.* Bishop *Patrick* Preface to *Canticles*, p. 4, 5. The  
 new Testament is very full of strong and beautiful allegories.  
 I refer my readers to a few. St. Matt. xi. 28, 29, 30. St.  
 Luke xviii. — xvi. ver. 19. ad finem. 2 Cor. x. 4, 5, 6. Ephes.  
 vi. 11. ad 18.



wou'd be their present security against the enemies of their salvation, and a precious pledge of a happy resurrection of the body, and immortality<sup>f</sup>. In the next verse he joins himself in the exhortation, and equal concern he had in leading that good and christian life, which such precious promises and privileges require; which makes advice more easy and acceptable. *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh*<sup>g</sup>. Having thus encourag'd and prepar'd them, he alters the manner of his speech, and immediately addresses to 'em, and presses 'em to purity of life, and christian mortification with boldness and a charitable vehemence. *For if ye live after the flesh ye shall die; but if through the Spirit ye mortify the deeds of the body, ye shall live*<sup>h</sup>. How wonderfully does the eloquent and devout Apostle enlarge upon the inestimable blessing and honour that he and all sound Christians enjoy'd thro' the counsel and comfort of that divine Spirit, which inhabits the chaste minds and bodies of Christians as acceptable temples? How noble is that amplification, how exact, how charming the opposition! *The Spirit it self beareth witness with our spirit, that we are the children of God; and if children, then heirs: heirs of God, and joint heirs*

<sup>f</sup> Ver. 10, 11.<sup>g</sup> Ver. 12.<sup>h</sup> Ver. 13.*with*

with Christ: If so be that we suffer with him, that we may be also glorify'd with him<sup>w</sup>. Whether we take the nineteenth and following verses to be meant of the rest of mankind besides those who had embrac'd the faith of Christ; or of the inanimate creation, to which the actions and passions of the *rational* are by the best authors with great vigour and vehemence apply'd; the expression is proper and very significant, the metaphor clear and sprightly. But if they be apply'd to the latter (which in my opinion avoids several difficulties attending the other interpretation) 'tis the noblest *Prosopopeia* in the world. So great is the salvation purchas'd by Christ, so infinite the glory of the resurrection, and the enjoyments and triumphs of the future state, that even the inanimate world is describ'd as an order of rational beings, lifting up their heads with eager expectations of that glorious day, and hoping to share in the joys which will attend the renovation of all things; and to be admitted into the full and most glorious liberty of the sons of God<sup>s</sup>.

<sup>w</sup> Ver. 16, 17.      <sup>s</sup> *Αποκαρμολογία, συσπείζαι* and *συμμιμναι* are as good words in this case as this noble language can afford; and carry very pertinent allusions and glowing metaphors in 'em. Mr. *Lock* puts the twentieth verse in a parenthesis, and makes *ἐπ' ἐλπίδι* in the beginning of the 21st depend upon *ἀπεκδέχεται*, the last word in the nineteenth, which, I think, is very natural, and clears the difficulty, which few of the commentators before cou'd clear.

In the twenty ninth and two next verses all the steps and methods in which the goodness and wisdom of God trains mankind up to the full enjoyment of the salvation purchas'd by Jesus Christ, are represented in a natural and most charming gradation, which raises up all good Christians to the highest preferments and *inward glories* of heaven. *Whom he foreknew, them he appointed to be conform'd to the image of his Son; and whom he appointed, them he also call'd; and whom he call'd, them he also justify'd; and whom he justify'd, them he also glorify'd.* Then from the consideration of these immense favours conferr'd on good Christians, the Apostle draws a conclusion in the form of a vigorous interrogation. *What shall we then say to these things?* We need no further assurance, no stronger arguments for patience under our sufferings for the Gospel; and waiting with joyful hope of our happiness in the completion of all the promises and consummation of all the blessings design'd for us. — *If God be for us, who can be against us?* We are secur'd of the friendship and protection of God, which will effectually guard us against fear and danger; and render all the malice and efforts of enemies on earth and in hell impotent and ineffectual. And does not this divine author in the next verse further assure all Christians of their happy interest in the Father of  
3  
heaven,

heaven, and the certainty of their supply of all things really good for them, from his care and bounty, by the most convincing and endearing argument that ever was us'd, or can be apply'd and address'd to creatures capable of being persuaded and oblig'd? *He that spared not his own Son, but deliver'd him up for us all, how shall he not with him also give us freely all things?* A way of reasoning that at once convinces the judgment, and captivates the heart: That raises all the tender and devout passions that can work in an human soul; and is a resistless motive to the firmest hope, most flowing gratitude, — to all the duties and graces of Christianity \*. There is a great emphasis in the words *spar'd not his own Son*, — which cannot with any propriety be apply'd to any mere man, or most glorious creature whatever. His own son is by way of eminence and distinction from those who were sons of God by adoption, and the grace of his own natural Son: and the Father not sparing him, supposes an antecedent relation of the highest kindness and most sacred endearment. Then the sacred writer with

\* Ver. 32. Καὶ μεθ' ὑπερβολῆς καὶ πολλῆς διεκρίτητος ἡ λέξις ἐκχρηται ἵνα αὐτῷ ἐνδείξηται ἡ ἀγάπη — ἐννοήσων πόσης ἀγαθότητος, τὸ καὶ τὰ ἰδίᾳ ἢ μὴ φείσασθαι, ἀλλὰ καὶ ἐκδίδου, καὶ ὑπὲρ πάντων ἐκδίδου καὶ ἐπιτελῶν, καὶ ἀγνωμόνων, καὶ ἐχθρῶν καὶ βλασφημῶν. Vid. plura aurea apud Chryl. in loc.



great rapidity and fervour of spirit proceeds to a great variety of triumphant interrogations, which imply full assurance that nothing can separate Christians from the love of Christ their Saviour. *Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* What can be added to this select enumeration of temporal evils, or things terrible in this world?

So far are all things dreadful to human nature from being able to alienate us from our Saviour, that in all of 'em we more than conquer<sup>y</sup>; a vigorous word of noble assurance comprising the sense of a full period. 'Tis well explain'd by Dr. *Whitby* on the place: "For we not only bear, " but glory in our tribulations, *Rom. v. 3*. We " are in deaths often, but still deliver'd from " death, *2 Cor. i. 10*. And as the sufferings of " Christ abound towards us, so also doth our " consolation under them abound thro' Christ.

To conclude this most divine and rapturous portion of Scripture, St. *Paul* expresses our unalienable and eternal interest in the merits and goodness of our blessed Saviour in the affirmative way, by mentioning every thing that might be

<sup>y</sup> *Xenophon* after the same form has ἀπεχάρην, *Cyr. Exp.* p. 11. *Ox. Grec.*



a danger or temptation: And when he has enumerated all things that possibly might tend to withdraw us from our duty, and ruin us in the favour of our immortal friend, by a very eloquent and fervent redundance of speech, he adds, or any other creature, any other thing or being in universal nature. What steadfastness of faith, what joyfulness of hope, what consciousness of integrity, what rapturous flights of divine love are here express'd in the most exalted suitable eloquence? — ‘ For I am persuaded that neither [fear  
 “ of] death, nor [hope of] life, nor angels of  
 “ Satan, nor princes, nor potentates, nor sufferings present, nor sufferings to come, nor  
 “ heights of preferment, nor depth of disgrace,  
 “ nor any other creature or thing, shall be able  
 “ to separate us from the love of God in Christ  
 “ Jesus our Lord <sup>y</sup>.

We have in the fifteenth chapter of the first Epistle to the *Corinthians* the fullest account of the resurrection of the dead that the whole Scriptures afford plainly describ'd, strongly prov'd; ennobled with the most august mysteries and grand

<sup>y</sup> *Vid.* Dr. *Hickes*, and after him Dr. *Whitby*—I confess the paraphrase on the words has cramped the rapidity of the sentence: But always expect that my reader that loves and understands the *Greek* shou'd read it in the original, where the words sound better and are more significant, the numbers more harmonious, and the turn more round and delicate.

S f                      sentiments;

sentiments ; and adorn'd with all the beauty of composition, choice of words, vigour, variety, and magnificence of figures.

'Tis like the richest and most delicious paradise in the world, that flourishes with every beauty which the earth, under the most favourable influences of the heavens, can produce ; and all the rich and salutary fruits which can regale the palate, and 'preserve the health of mankind. As to the figures, which are the least beauties of this noble discourse, they are more numerous and lively than in any piece of eloquence of equal length in any language. Here you have the metaphor with all its sprightliness and clear allusion <sup>2</sup>. The *Prosopeia* or creation of a person with all its surprize and wonder <sup>3</sup>: *Interrogation* with its most pressing vehemence and rapidity <sup>b</sup>: *Amplification*, with its unexhausted stores, and entertaining variety <sup>c</sup>: *Repetition*, with all its emphasis, quickness of turn, and charm of harmony <sup>d</sup>: The *Epiphonema* or concluding remark, with all its soundness of sense and sagacity, all its dexterity and happiness of application <sup>e</sup>. The great Apostle's entrance upon

<sup>2</sup> Ver. 42, &c.

<sup>a</sup> Ver. 56.

<sup>b</sup> Ver. 29, &c.

<sup>c</sup> Ver. 31. Καὶ ὅτ' ἡ μικρὴν ὄρα πύσω ποιῶμαι ἢ ὠξισιν. ἔπειν ὅτι κινδυνώσω, προσέθηκεν, ὅτι πᾶσαν ὄραν, εἶτα, ὅτι καὶ ἡμέραν, εἶτα, ὅτι ὁ κινδυνώσω μένον, φησί, ἀλλὰ καὶ ἐποθήσκω. St. Chrysost. in loc.

<sup>d</sup> Ver. 43, &c. 53, &c.

<sup>e</sup> Ver. ult.

his subject and address to his converts, who began to waver, is very prudent and engaging, set off in the choicest words and most persuasive expressions. He tells them that he declares no other Gospel to them than what they receiv'd, stood in, and shou'd be sav'd by, if they persever'd in the sound faith. You receiv'd it not only by words, but actions, signs and wonders; it was deliver'd to you as a depositum, or sacred pledge, which ought to be kept inviolable and undiminish'd; because 'tis of infinite value, and a very strict account must be given of it at the last day. When the good man magnifies his own labours, to keep up his credit against a faction in this Church, who endeavour'd to blemish it, and defeat his ministry, he takes off the offence of self-commendation by the humblest and sincerest acknowledgments of his former faults; by taking all the shame of his bigotry and spight to Christianity upon himself; and by ascribing his preeminence above others, and his glorious success in preaching the Gospel, which before he laid waste, to the mighty power and free-grace of God.

Then the noble champion of Christianity produces his variety of strong reasons to establish this fundamental doctrine of it, upon which all our precious hopes rest; which the Devil attacks with all his engines, and is the grand subject of the

scuffs and ridicule of the *Corinthian* and other pagan philosophers, inspir'd and deluded by that malicious impostor. What a close chain and connexion of arguments make up this very learn'd and elaborate discourse? How do reasons upon reasons arise; and one beauty and wonder closely succeed another<sup>f</sup>! There is full satisfaction in the strength of his reasoning, and perpetual pleasure in the variety of it. "The Apostle, says a learned and eloquent writer<sup>g</sup> on this subject, "with a resistless force and conviction proves, "what was utterly abhorrent to the heathen philosophers; that filth and rottenness are the preparations to glory; and dust and ashes the seed-plots of immortality. What strong, what joyous assurance does he give us that our grave will not so much be the conclusion as the interruption of our lives; a short interval between the present and the future; and a passage to convey us from this life to one of glory and eternal enjoyment!

With what becoming seriousness and solemnity does the great man introduce his discovery of the most sublime and important mysteries that ever were reveal'd to angels or men! In what an awful manner he raises their attention and reverence!

<sup>f</sup> Ὁ πόσις καὶ ὑποθήκη σωτηρίας ἀναμεινύς. St. Chrys. on. v. 50.

<sup>g</sup> Dr. South, Ser. Vol. IV. p. 236, 237.



Now this I say, brethren, that flesh and blood cannot inherit the kingdom of heaven. Behold! I shew you a mystery. How many sublime and glorious doctrines does this illuminated man discover in one breath! The order of the resurrection: Those who die in Christ shall rise next to their master; by virtue of whose resurrection they rise to eternal bliss. The end of Christ's mediatorial kingdom: The agility, brightness, and glory of celestial or resurrection-bodies. The different degrees of glory in persons differently qualify'd. That some Christians shall survive at the day of judgment, and undergo a change equivalent to death, and be transform'd in an instant into unutterable brightness and dignity. Those awful expressions, ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ ἐν τῇ ἐσχάτῃ σάλπιγγι, σαλπίζει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα<sup>h</sup>, strike every attentive reader with surprize and trembling.

Towards the close the Apostle, having prepar'd the way and gain'd authority by a firm and resistless chain of arguments, exhorts his *Corinthians* to suitable faith and practice with a noble earnestness; and reproves them with a charitable severity. *Awake to righteousness* — Awake and be sober (so the emphatical word *ἐνὶ σωφροσύνῃ* signifies) for it looks like drunkenness and distraction in any one by in-

<sup>h</sup> Ver. 52.



fidelity and vice to extinguish such glorious hopes, such joyous expectations, which are only supported by this grand article of the resurrection.

In pursuance of his most rational and resistless discourse St. *Paul* in the fervour of his spirit, and firmness of his faith, breaks out into a song of victory and triumph over death and the grave; by him describ'd as dreadful tyrants, arm'd, and long victorious over human race. He represents the monsters as already subdu'd, and treads on the necks of those universal conquerors. Then he passes on to adore our blessed Deliverer, the great Captain of our salvation, and raise a trophy of gratitude to the Lord of hosts, the only giver of all victory, the Resurrection and the Life; who has brought immortality to light by his Gospel, and triumph'd over hell and death, even upon the Cross.

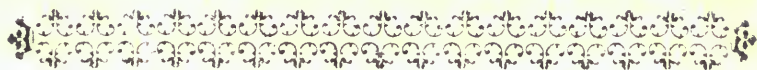
Then how just, how moving and emphatical is the practical conclusion from this doctrine? *Wherefore my beloved brethren, be ye steadfast, unmoveable*; where we have two strong words to the same sense to express the importance of the doctrine, and increase the vehemence of the exhortation. — *Always abounding in the work of the Lord.*

<sup>1</sup> Εὐδοὺς ψυχῶν ἡμεῶν, καὶ ὡς νικητὴς θάνατον, καὶ ἐνθάδε ἡρόμην, καὶ ἔσται ἡμεῖς ὡς γενησόμεθα τὰ μέλλοντα ἐξαγγέλει, καὶ ἐπελάυνει τὸ θάνατον καὶ ἡμῶν κ. τ. λ. St. Chrysost. in. loc.

He did not barely say, working, or doing the work of the Lord, but *abounding* in it<sup>k</sup>; governing your own souls and bodies by an unblameable conduct, a pure and strict discipline; serving God with sincerity and fervency of spirit, and promoting the interests of mankind with indefatigable diligence and unceasing labours of love. What labour can be a trouble, nay what labour can be otherwise than the highest pleasure to him, who is assur'd that his Saviour will *change his vile body, that it may be like unto his own glorious body, will give him perfect consummation and bliss both in body and soul, and bestow on him the inestimable reward of an immortal life of the sweetest and most happy enjoyments?*

<sup>k</sup> Οὐκ εἶπεν, ἐργαζόμενοι τὸ ἀγαθόν, ἀλλὰ πρηνέστες, ἵνα ὁ Θεὸς ὡς ἐσθίας αὐτὸ ποιοῦμεν, καὶ τὰ σκάνματα ὑπερβαίνωμεν. St. Chrysost. in loc.





## CHAP. VII.

*Wherein a short account is given of the character and style of the several writers of the new Testament.*



THE sacred writers of the new Testament were men of sound understanding and inflexible uprightness; fully assur'd of the truth and importance of those doctrines which they publish'd to mankind, and ventur'd all things dear in the view of worldly men, for their propagation, tho' they were ridicul'd, hated, and persecuted to death. They were not ashamed to be *Confessors*, nor afraid to be *Martyrs* for a cause openly despis'd and undervalu'd, but secretly fear'd by all the powers upon earth. Those vile things of which the Apostles and other Christians were accus'd, were nothing but the monstrous fictions of malice greedily swallow'd down by the stupid credulity of a brutal rabble; invidiously charg'd; but not believ'd by men of sense, tho' zealots for the

the old pagan superstition. *Julian*, the most sharp and subtil adversary of the christian cause, admires the christian priests for their diligence<sup>k</sup>, and the christian people for their abstinence, goodness and universal charity; and recommends to the imitation of his own priests and people all those excellent virtues and duties which the Christians practis'd to the just admiration, and unspeakable advantage of mankind. And then how candid and impartial are these divine authors in their relations? They make no scruple to acknowledge their own faults, and those of their dearest friends. *St. Matthew* calls himself the Publican, tho' he very well knew how odious that profession and name was to his countrymen the *Jews*. *St. Mark* is so far from concealing the shameful lapse and denial of *St. Peter* his dear tutor and master, that he sets it down with some sad circumstances and aggravations, which *St. Luke* and *St. John* take no notice of. Only *St. Matthew's* relation is as full and circumstantial, which seems not to have been observ'd by some learned men<sup>l</sup>.

*St. Paul* condemns and deploras his own fierceness against Christianity with all the sincerity of penitence; profoundness and contrition of humi-

<sup>k</sup> Vid. *Plin. Ep.* 10. 97. *Euseb. Eccl. Hist.* 4. 8, 9. *Euseb. in vita Constantini* 2. 50, 51.

<sup>l</sup> *Mat.* xxvi. 69, &c. *Mark* xiv. 67, &c. *Dr. Cave's Life of St. Mark*, p. 222. *Dr. Jenkins Reas. of Christ.* Part 1. p. 280.



lity; propriety and emphasis of expression <sup>m</sup>. St. *Chrysostom* equal to any one either in the christian or pagan world for both writing and judging well, justly admires him for this, as he does for innumerable other excellencies <sup>n</sup>.

The seeming differences between the sacred writers are reconcil'd after the same manner that appearances of contradictions mostly are, which are found in the noble *Greek* and *Latin* historians. The *Jewish* and *Roman* customs, the manners of the orientals with their rites and ceremonies are to be studied; the various signification of words to be adjusted; literal and figurative expressions to be carefully distinguish'd: and when the discourse is of the divine attributes, and God's providential dealings with mankind, allowances in reason and sound sense must be granted to those astonishing condescensions of language which his *gracious Majesty* is pleas'd to make to our weak capacities; to encourage our faith, and raise our gratitude to our eternal friend and benefactor. Many learned writers have successfully employ'd their great abilities in clearing these difficulties,

<sup>m</sup> 1 Cor. xv. 8, 9. 1 Tim. i. 13.

<sup>n</sup> Εἶδες πάλιν ταπεινοφροσύνης ὑπερβολήν. τί ταύτης θαυμαστότερον γίνεται ἂν τῇ ψυχῇ; ἐποδᾶψιλίδεται τοῖς τῇ ταπεινοφροσύνης ῥήμασι. S. Chryl. in 1 Cor. xv. 10.



and shewing an excellent harmony in the relations of the *divine historians* °.

There is such a concurrence in the Evangelists as shews their veracity and agreement; and such a variety as shews there was no combination. Their variety strengthens rather than weakens their credibility; for had they by secret compact agreed to put off a lye and cheat upon the world, they wou'd have avoided this variety of relation; which to some people, might be suppos'd, wou'd render their whole relation suspected<sup>p</sup>. And cou'd such men as these easily want a natural and genuine eloquence, who were so honest and good, such masters of their subject; so thoroughly possess'd of those sublime and important truths which they so firmly believ'd and entirely loved; by which they conducted, and for which they ventur'd their lives? We have before observ'd of *Tully*, *Quintilian*, and other masters, that they strictly insist on a person being a virtuous and good man, in order to be a true and sound orator. Particularly the latter of the two nam'd says, “ That a good  
“ man will never want handsom language; and,  
“ whatever is spoken honestly, is spoken elo-

° Authors excellent this way are *St. Chrysostom*, — Great critics, *St. Jerom*, *Dr. Hammond*, *Dr. H'bitby*, *Dr. Lightfoot*, *Bishop Kidder's Demonstration of the Messiah* three parts.

<sup>p</sup> *Vid. Kidder's Dem. of Messiah, Part II. p 120.*

“quently<sup>9</sup>.” We may observe of the rest of the divine writers, what the excellent Dr. *More* does peculiarly of St. *Paul*<sup>1</sup>: “ ’Tis out of the power  
 “ of man to reach that unaffected fervor, those  
 “ natural yet unexpected expressions of high and  
 “ serious zeal; that exuberance of weighty sense  
 “ and matter swelling out, I had almost said,  
 “ beyond the bounds of logical coherence: that  
 “ vigorous passion and elevation of spirit, that  
 “ cannot be suspected of human artifice: So that  
 “ we cannot but be assur’d, that he who wrote  
 “ these Epistles was thoroughly possess’d and tran-  
 “ sported with the belief of the truth and grand  
 “ concernment of the things he wrote.

I shall just speak one word of the method of the sacred writers, and conclude this chapter with a short essay on their style. — The method of the divine writers is neither precisely strict and formal according to common logic, which wou’d be below the majesty of such extraordinary authors; nor so negligent as to give any distraction to the reader, or hinder his pleasure or improvement. The divine historians generally observe the order of time, and if sometimes they anticipate a relation, in order to lay all that relates to one subject

<sup>9</sup> Quin. Instit. Or. 12. 1. p. 677.      <sup>1</sup> Mystery of Godliness. *Vid. Plato in Gorgias and Repub. B. VII. c. 10.*

together and in one view <sup>f</sup>, 'tis what the best and most accurate foreign historians do. And all the difficulties which arise from this, or any seeming irregularity, are by a common genius and application soon to be accounted for and clear'd.

The reflections and morals in the sacred books are beautiful and excellent, naturally resulting from the grand mysteries and doctrines which the divine writer has enlarg'd upon in the former parts of his discourse. But those divine maxims and precepts of christian life, as Mr. *Prior* says of the *Proverbs* of *Solomon*<sup>g</sup>, are as a great treasure heap'd up together in a confus'd magnificence above all order.

Mr. *Boyle* gives us a large and excellent account of the method of the holy Evangelists and Apostles, which I think too long to transcribe, but refer my reader to it<sup>h</sup>. I conclude this with a noble observation of the learn'd and judicious Bishop *Gastrell*: “ Had the Scriptures, says that  
“ excellent Prelate, exhibited religion to us in  
“ that regular form and method to which other  
“ writers have reduc'd it, there wou'd, to me at  
“ least, have been wanting one great proof of  
“ the authority of those writings; which being

<sup>f</sup> *Vid.* Mr. *Reading* Life of Christ, p. 109.

<sup>g</sup> *Prior's* Preface to *Solomon* on the vanity of the world.

<sup>h</sup> Style of the holy Scriptures, p. 55, 56, &c.

“ penn’d at different times, and upon different  
 “ occasions, and containing in them a great va-  
 “ riety of wonderful events, surprising characters  
 “ of men, wise rules of life, and new unheard  
 “ of doctrines, all mixt together with an unu-  
 “ sual simplicity and gravity of narration, do, in  
 “ the very frame and composure of them, carry  
 “ the marks of their divine original “.

St. *Matthew* has all the characters of a good  
 historian, truth and impartiality, clearness of nar-  
 ration, propriety and gravity of language, order  
 of time well observ’d.

The two next Evangelists often borrow his ve-  
 ry words and forms of expression on the same  
 subject; and yet then the variety of their contex-  
 ture, and disposition of their discourse, diversifies  
 their manner so far that they are authors of a dif-  
 ferent style. St. *Matthew* is esteem’d by some  
 low and idiotical in language; St. *Mark* some-  
 thing superior to him; St. *Luke* far the most elo-  
 quent. For my part ’tis true I can find some dif-  
 ference, but not so extraordinary as many ima-  
 gine. They all use significant and proper words,  
 and a style clean, perspicuous, and unaffected.  
 St. *Luke* is sometimes a little more florid: often  
 there appears to me near a perfect equality; and

“ Preface to Christian Institutes, p. 2.

sometimes



sometimes the advantage even in language lies on the side of *St. Matthew* and *St. Mark*.

Whoever compares our Saviour's parable of the wise builder laying his foundation upon a rock, and the foolish man building upon the sand, will find the former little inferior to the latter in the purity and liveliness of his description <sup>w</sup>. So in the history of *Legeon*, the parable of the ungrateful and cruel husbandman, and the narrative of the glorious transfiguration, and in all the other parallel discourses and parables they are amiably perspicuous, vigorous, and bright; and 'tis hard to judge which has the preeminence <sup>x</sup>. One has a circumstance not taken notice of by the others; lay 'em all together, and the reader has a charming variety and high entertainment both as to the language, the great things related, and their wondrous and surprising circumstances. *St. Matthew* is grave without formality or stiffness; plain with dignity; and agreeably copious and full in his relation of our Lord's most divine discourses and healing works of wonder.

*St. Mark* follows the steps of *St. Matthew*, and sometimes interprets and explains him <sup>y</sup>. Like

<sup>w</sup> *Mat.* vii. 24, &c. *Luke* vi. 48, &c.      <sup>x</sup> 1 *Legeon*, *Mark* v. *Luke* viii. *Mat.* viii. 2 Husbandmen, *Mat.* xx<sup>i</sup> *Mark* xii. *Luke* xx. 3 Transfiguration, *Mat.* xvii. *Mark* ix. *Luke* ix.      <sup>y</sup> *Divus Marcus ita legit vestigia Mithæi; ut sepè ei præstet interpretis vicem.* *Grot. in S. Mat.* xxviii. 11



his great master St. *Peter* he has a comprehensive, clear and beautiful brevity. His style comes up to what the noblest critics demand of an historian, that his style be majestic, and grave, as well as simple and unaffected—His narration shou'd be animated, short and clear; and so as often to out-run the impatience of the reader<sup>z</sup>. He sometimes uses the repetition of words of the same original, and like sound, which, as we have above shewn, the most vigorous authors do: He does it sparingly, and whenever he does it, to me it appears very graceful and becoming<sup>a</sup>. This divine writer, notwithstanding his brevity, makes several noble reflections, and brings in many curious remarks and circumstances, which are omitted by the other Evangelists.

After our Saviour's descent from the Mount, where he was transfigur'd, when his face shone as the sun, and his garments became white as the light, all the multitude was astonish'd, St. *Mark* observes to us. At what? At the scatter'd rays of glory that still remain'd in his face after the most wonderful transfiguration. This circumstance neglected by the other Evangelists all the oriental versions take notice of: They were amaz'd, fear'd and admir'd<sup>b</sup>.

<sup>z</sup> Nihil in historiâ purâ & illustri brevitate dulcius, Tull.

<sup>a</sup> Mark xiii. 19. xii. 23.

<sup>b</sup> Mark ix. 15.

This Evangelist comprises our Saviour's temptation in a very few words; and then adds a most choice and excellent remark — *He was with the wild beasts, and the Angels of God ministered unto him*<sup>c</sup>. The design of which is to shew, that goodness and innocence makes a man safe and happy in all conditions. A good man is under the care and protection of his heavenly Father, securely guarded by his holy Angels in the most dismal and forlorn place. His remark that when *Herodias's* daughter had consulted her mother what she shou'd ask of the tyrant — she came back *εὐθέως μετὰ σπουδῆς, immediately with haste and eagerness*, with the bloody demand, so contrary to the tenderness of the sex, and unseasonable to the festivity of the day — beautifully shews what an exact agreement there was between the barbarous temper of the mother and daughter; and strongly paints the fierceness of their malice, and the impatience of their thirst for the blood of the righteous Baptist<sup>d</sup>.

In short, the Gospel of St. *Mark*, considering the copiousness and majesty of the subject, the variety of great actions, and their surprising circumstances, the number of sound morals and curious remarks compris'd in it, is the shortest and

Mark i. 13

<sup>c</sup> Mark vi. 25.

clearest, the most marvellous and satisfactory history in the whole world.

St. *Luke* is pure, copious and flowing in his language, and has a wonderful and most entertaining variety of select circumstances in his narration of our Saviour's divine actions. He acquaints us with numerous passages of the evangelical history not related by any other Evangelist. St. *Irenæus* particularly mentions many parables, relations, accounts of times and persons omitted by all the rest\*. Both in his Gospel and apostolical acts he is accurate and neat, clear and flowing with a natural and easy grace; his style is admirably accommodated to the design of history. The narrative of the *Acts* of the Apostles is perspicuous and noble; the discourses inserted emphatical, eloquent and sublime. He is justly applauded for his politeness and elegance by some critics; who seem to magnify him in order to depreciate the rest of the Evangelists; when yet 'tis plain he has as many *Hebraisms* and peculiarities as any one of them; which they are charg'd with as faults and blemishes of style. 'Tis a strange

\* S. Iren. 3. 14. p. 235. Ed. Grabe. Plurimos actus Domini per hunc didicimus. And p. 236. after great variety of instances whereby St. *Luke* enriches the evangelical history, the father adds, Et alia multa sunt quæ inveniri possunt a solo Luca dicta esse.

complement that *Grotius* passes upon this noble author: Luke, *as being a scholar, uses many words purely Greek*<sup>f</sup>. Why don't the rest of the divine authors, tho' no scholars, use many words purely Greek? But this we spoke of before.

St. *Luke's* style has a good deal of resemblance with that of his great master St. *Paul*; and like him he had a learned and liberal education. I believe he had been very conversant with the best classic authors; many of his words and expressions are exactly parallel to theirs<sup>g</sup>.

The style and character of St. *John* is grave and simple, short and perspicuous. What the Wiseman says of the commandment of God compar'd to a sharp sword — *it touch'd the heaven, but stood upon the earth*<sup>h</sup>, may be apply'd to the writing of this great Apostle, Evangelist, and Prophet. As to his language, it is plain and sometimes low; but he reaches to the heaven of heavens in the sublimity of his notions. “Who-  
ever, says St. *Cyril of Alexandria* quoted by the

<sup>f</sup> Acts v. 30. Vid. Beza in Act. Ap. x. 46.

<sup>g</sup> Ἰσχυρὸς λόγος in St. *Luke* xv. 14. is the same as ἰσχυρὸν εἰσπορεύειν in *Herod.* 1. 40. l. 2. So ἐπιδάλλον μέγας ἡ σοφίας, St. *Luke* xv. 12. is the same as ἡ κλημάτων τὸ ἐπιδάλλον in *Herod. Gr.* 4. 258. line 17. μέγας was mention'd before παρρησιόσθηκεν πᾶσιν ἀνθρώποις. St. *Luke* i. 3. παρρησιόσθηκεν τοῖς πρῶτοις ἑαρχῆς. Dem. de Cor. 105. l. 7. <sup>h</sup> Wisdom of Solomon xviii. 16.

learned *Cæcæ*<sup>i</sup>, “ looks into the sublimity of his  
 “ notions, the sharpness of his reasons, and the  
 “ quick inferences of his discourses, constantly  
 “ succeeding and following one upon another,  
 “ must needs confess that his Gospel exceeds all  
 “ admiration.

*Dennis of Alexandria* allows *St. John's* Gospel and first Epistle to be not only pure and free from the least solecism, barbarism, or other blemish of speech, but to be very eloquent in all his composition, and to have from God the gifts both of sound knowledge, and good language: *But that the Revelation has nothing like either of 'em, no resemblance in style, no syllable in common with 'em,* is a very harsh and unaccountable censure; and shews, even in the judgment of *Dr. Mill*, that criticism was not that good man's chief excellency<sup>k</sup>.

The venerable plainness, the majestic gravity and beautiful simplicity of this writer will always by men of judgment be valu'd above all the pomp of artificial eloquence, and the gawdy ornaments of sophistry, and the declamatory style<sup>l</sup>.

<sup>i</sup> Life of *St. John*, p. 165.      <sup>k</sup> Vid. Euseb. Eccl. Hist. lib. VII. cap. 25. p. 276. Valef. Vid. D. Mill Proleg. p. 19, 20, 21.

<sup>l</sup> Οὐ γὰρ κρύπτειν ῥημάτων, εἰδὲ λείξαις κόμπειν, εἰδὲ ὀνομάτων καὶ ῥημάτων κόσμον καὶ σωτήριον ἐκφύμεθα περὶ τῶν καὶ ἀνθρώπων (πρόβρω γὰρ πάντα φιλοσοφίας ἀπάσης) ἀλλ' ἰσχυρῶς ἀμαχον καὶ θείαν, καὶ δογματικὴν δευτῶν ἀμείχανον δυνάμιν, καὶ μυστικὴν χρησιμὴν ἀγαθῶν. *St. Chryl. in St. Johan. Evang. Hom. 2. p. 561.*



This inspir'd writer has frequent repetitions to press his important doctrines with more closeness and vehemence.

He often takes one thing two ways, both in the affirmative and negative. *He that hath the Son, hath life; and he that hath not the Son, hath not life.* This part of his character, 'tis hop'd, may escape the severe animadversion of the critics, because the politest and noblest writers of *Greece* use the same repetitions <sup>m</sup>.

This glorious Gospel compleats the evangelical history, and enriches it with several most heavenly discourses and miracles of the world's Saviour, not recorded by any of the three divine writers before him. The five first chapters give an account of his works of wonder before the Baptist's imprisonment. He enlarges upon the eternal existence of our Saviour, and gives us a most edifying and delightful account of his conversation for many days upon earth with his Apostles and select Disciples after his victorious and triumphant resurrection.

The style and terms, the spirit and sentiments of his two last letters, are not only alike, but often the very same as in the first. Every line is

<sup>m</sup> Xen. Cyrop. i. p. 9. Plato de Repub. p. 206. l. 3, 4. Ed. Can.

animated with the spirit of unfeigned charity, recommended in divers ways, and by various reasons ; which is the peculiar character of *this be- lov'd Disciple*, and the great glory of Christianity<sup>n</sup>.

The *Revelation* is writ much in the same style with the Gospel and Epistles, and entertains and instructs the reader with variety of christian morals and sublime mysteries. From this noble book may be drawn resistless proofs of our Saviour's eternal existence; the incommunicable attributes of eternity and infinite power are there plainly and directly apply'd to *Jesus the Son of God*<sup>o</sup>.

'Tis in vain to look for more lofty descriptions or majestic images than you find in this sacred book. Cou'd the acclamations and halleluiahs of God's household be express'd with more propriety and magnificence than by the shouts of vast multitudes, the roaring of many waters, and the dreadful sound of the loudest and strongest thunders<sup>p</sup>? And how transporting an entertainment must it be to the blest to have all the strength of sound temper'd with all its sweetness and harmo-

<sup>n</sup> Vid. Du Pin Can. of N. T. Ser. 11. p. 76, 77.

<sup>o</sup> Apoc. i. 7, &c. x. 1. xii. 1, 2, 3, 4.

<sup>p</sup> Ὡς φωνὴ ὄχλου πολλοῦ, καὶ ὡς φωνὴ ὑδάτων πολλῶν, καὶ ὡς φωνὴ βροντῆς πολλῶν λεγόντων Ἀλληλῆῖα. Apoc. xix. 6. Vid. Apoc. xiv. 2, 3.

ny, perfectly suited to their celestial ear, and most exalted taste! The description of the Son of God in the nineteenth chapter from ver. 11. to 17. is in all the pomp and grandeur of language. We have every circumstance and particular that is most proper to express power and justice, majesty and goodness; to raise admiration, and high pleasure corrected with awe.

St. *Jerom* says of the *Revelation*, “ It has as many mysteries as words: I said too little. In every word there is variety of senses, and the excellency of the book is above all praise<sup>a</sup>.

We have already had several occasions to speak of the great *St. Paul*; and what can be said worthy of him? How shall we begin, or where shall we end?

Shall we admire this noble preacher and champion of the Cross for his perfect knowledge of religion; for the copiousness and variety of his style; for the loftiness of his thought; for the dexterity of his address; for the wonderful extent of his genius; or the more admirable comprehension of his charity? He has every charm of eloquence in his writings; and, when there's occasion, shews himself master of every style.

<sup>a</sup> Apocalypsis Johannis tot habet sacramenta, quot verba. Parum dixi. In singulis verbis multiplices latent intelligentie; & pro merito voluminis laus omnis inferior est. Ep. ad Paulin.

Those transpositions, embarrassments, and, as some people call them, inconsequences, which are found in some of his Epistles, proceed, as *St. Irenæus* justly observes, from the quickness of his arguings, the fluency of his language, and the divine zeal and impetuosity of his spirit<sup>r</sup>.

Those places, which incompetent judges esteem faulty and solecistical, are generally some of his noblest and sublimest passages; and proceed from his vehemence, great skill in the old Testament, the plenty and vivacity of his thoughts. We have parallel'd forms of speech in the noblest *Greek* and *Roman* authors; and they are so far from being prejudicial or disagreeable to a capable reader, that they only raise his curiosity, and sharpen his diligence; which will always be rewarded with discoveries of beauties, and improvement in the most admirable and useful notions<sup>r</sup>. Sometimes *St. Paul* drops in the objections of others, and gives his answers without any change in the scheme of his language to give notice, as *Mr. Lock* justly observes. And the greatest masters in the two

<sup>r</sup> *S. Iren.* 3. 7. 210, 211. *Dr. Cave's Life of St. Paul*, p. 117, 118. *Historia Literar.* Vol. I. p. 8.

<sup>r</sup> Vid. *Suicer. Thesaur.* in voce Γραφή, p. 796. "Εστὶ δὲ — ὑπερβατὸν — λέξιον ἢ νοήσιον ἐκ τῆ κατ' ἀκολουθίαν κεινημμένη τάξε, ἢ αἰεὶ χαρακτὴρ ἐναγωγὸς πάντων. Παρὰ τοῖς ἀρχαίοις συγγραφεύσι διὰ τὴν ὑπερβατὴν ἢ μίμησιν ἐπὶ τὰ τὴ φύσεως ἔργα φέρεται. *Dion. Longin.* Sec. 22. p. 139, 140.

noblest languages in the world often do the same; particularly *Demosthenes*, *Tully*, *Horace*, *Anacreon*.

“ If any one has thought *St. Paul* a loose writer, it was only because he was a loose reader.  
 “ He that takes notice of *St. Paul's* design, shall  
 “ find that there is scarce a word or expression  
 “ that he makes use of but with relation and  
 “ tendency to his present main purpose<sup>c</sup>. The  
 Epistles of *St. Paul*, I speak the sense of a great  
 critic<sup>a</sup>, are instructive and learn'd, persuasive and  
 noble; his expression is grave and lofty, uncon-  
 strain'd and methodical, sententious and full of  
 moving figures. With what winning charity  
 and mildness does he temper his rebukes and re-  
 proofs? The vehemence and force of his dis-  
 course has a happy and equal mixture of prudence  
 and pleasure; and when he most exerts his au-  
 thority, he always most expresses his humility.

“ Had not *St. Paul*, says a very eloquent and  
 learned Gentleman, “ been a man of learning  
 “ and skill in the art and methods of rhetoric,  
 “ sound reasoning and natural eloquence, he  
 “ cou'd not have suited such apposite exhorta-  
 “ tions to such different sorts of men, as he

<sup>c</sup> Mr. *Lock* on 1 *Cor.* i. 10.  
 N. T. 2<sup>d</sup> Part, p. 98.

<sup>a</sup> *Du Pin.* on Can. of



“ had to deal with, with so much dexterity ”.

*Grotius* says of *St. Paul* that he was learned, not in the law only, but the traditions which more openly taught the resurrection and good things of a future life. That he knew the *Hebrew*, *Syriac*, *Greek* and *Latin* tongues; and that he had read their poets \*. All this is true and just : But a great many more excellencies must enter into *St. Paul's* character. We have made a little essay towards his character, especially as a writer; but 'tis plain that his merit is superior to whatever can be said. Excellent is the observation of *St. Gregory* the Great on our divine author, which shall conclude this section. *When St. Paul speaks to God, or of God, he raises himself and his reader to heaven by the sublimest contemplations.*

*Erasmus* passes a bold censure upon *St. James*, when he says, that the Epistle under his name does not altogether express the apostolical gravity and majesty †. Had that great man read and judg'd with impartiality and deliberation, he might have found, what very learn'd and judicious Gentlemen ‡ have thought they have found in this divine

\* *Dr. South's* Scribe instructed, Vol IV. Sermon. p. 38.

† *Grot.* in Act. xxvi. 24. ‡ On *St. James* v. at the end

‡ *Du Pin* Hist. Can. of N. T. Part II. p. 74. *Luther*, as well as *Erasmus*, once spoke slightly of this sacred piece of Canon, but had the good sense and humility afterwards to retract it. *Jo. Albert. Fabricii Biblioth. Græc.* l. 4. c. 5. p. 166.

Epistle, vigorous and expressive words, a beautiful simplicity, lively figures, natural and engaging thoughts, and solid eloquence altogether worthy of an apostolical pen.

Is there to be found a more vigorous and beautiful description of the mischiefs and malignity of an unbridled tongue than in the third chapter? Nothing upon the subject, that I have seen, comes up to the propriety and vigour of its single and compound words, the liveliness of the metaphor, the variety of its allusions and illustrations, the quickness of the turns, and the fitness and force of its comparisons<sup>a</sup>. Is there not wonderful emphasis and eloquence in that sublime description of the bountiful and immutable nature of the blessed God. <sup>b</sup> *Every good and perfect gift is from above, from the Father of lights*: Salutary gifts don't, as stupid heretics pretend, proceed from the stars, but far above all worlds, from the Father of all the heavenly inhabitants, and Creator of all the heavenly bodies, *with whom there is no variableness or shadow of turning*. The terms are exactly proper and astronomical, according to the appearances of things, and the common notions of mankind. Upon this appearance and receiv'd opinion the sun, the prince of

<sup>a</sup> Ver. 2, to 13.

<sup>b</sup> Cap. i. 1-.

the planetary heavens, has his parallaxes or changes, appears different in the East, in his meridian height, and decline to the West. He has his annual departures from us, which are the solstices or *ῥεσπαι*; according to these departures he casts different shades. But God is the unchangeable Sun that does not rise or set, come nearer to, or go farther from any part or space of the universe; an eternal unapproachable light<sup>c</sup>, without any variation, eclipse, or mixture of shade.

St. Peter's style expresses the noble vehemence and fervor of his spirit, the full knowledge he had of Christianity, and the strong assistance he had of the truth and certainty of his doctrine; and he writes with the authority of the first man in the college of the Apostles. He writes with that quickness and rapidity of style, with that noble neglect of some of the formal consequences and nicety of grammar, still preserving its true reason and natural analogy (which are always marks of a sublime genius) that you can scarce perceive the pauses of his discourse, and distinction of his periods<sup>d</sup>.

The

<sup>c</sup> Vid. Harmon. Apof. 2<sup>a</sup> D. Bull. where that judicious author truly explains, and justly admires that lofty passage, Hunc errorem — de fatali vi astrorum — *mirâ elegantia* perstringit &c. Tandem eleganti huic sermoni finem imponit &c. p. 101, 102.

<sup>d</sup> The critic of *Halicarnassus* speaking of the strong and noble style which he calls austere, says, 'Τὸ ὀλιγοσύνολον, ἀναγκῆς, ἐν πολλοῖς ὑπεροπτικῇ τ' ἀκολούθῳ, ἥμισυ ἀνδρῶν, μὴ γὰρ

The great *Joseph Scaliger* calls *St. Peter's* first Epistle majestic, and I hope he was more judicious than to exclude the second, tho' he did not name it.

A noble majesty and becoming freedom is what distinguishes *St. Peter*; a devout and judicious person cannot read him without solemn attention, and awful concern. The conflagration of this lower world, and future judgment of Angels and men, in the third chapter of the second Epistle, is describ'd in such strong and terrible terms, such awful circumstances, that in the description we see the planetary heavens and this our earth wrap'd up with devouring flames; hear the groans of an expiring world, and the crashes of nature tumbling into universal ruin<sup>e</sup>.

And what a solemn and moving *Epiphonema* or practical inference is that! *Since therefore all these things must be dissolv'd, what manner of persons ought ye to be in holy conversation and godliness* — in all parts of holy and christian life, — in all instances of justice and charity<sup>f</sup>. “The meanest soul, and lowest imagination, says an ingenious man<sup>g</sup>, “cannot think of that time, and “the awful descriptions we meet with of it in

μεγαλότητος &c. *Dion. Halicar. de structura, Orat. c. 22. p. 176.* Vid. *ibid.* plura verè aurea in hanc sententiam.

<sup>e</sup> 2 Pet. iii. 8. to 12. <sup>f</sup> Ver. 11. ἐν αἰῶσι ἀναστροφῶς αἰῶσις αἰῶσις. <sup>g</sup> Mr. Sewel's Life of Mr. John Phillips, p. 27.



“ this place, and several others of holy Writ, with-  
 “ out the greatest emotion and deepest impressi-  
 “ ons.

I cannot with some critics find any great difference betwixt the style of the first and second Epistles; 'tis to me no more than we find in the style of the same persons at different times. There is much the same energy and clear brevity; the same rapid run of language, and the same commanding majesty in them both. Take 'em together, and they are admirable for significant epithets and strong compound words<sup>h</sup>; for beautiful and sprightly figures<sup>i</sup>, adorable and sublime doctrines<sup>k</sup>; pure and heavenly morals express'd in a chaste, lively, and graceful style<sup>l</sup>.

St. *Jude*, says *Origen*, writ an Epistle in few lines indeed, but full of vigorous expressions of heavenly grace<sup>m</sup>. He briefly and strongly represents the detestable doctrines and practices of the impure Gnostics and followers of *Simon Magus*; and reproves those profligate perverters of sound principles and patrons of lewdness, (which are

<sup>h</sup> 1 Pet. iii. 8. i. 4. 2 Pet. iii. 4, 8, 14. <sup>i</sup> 1 Pet. ii. 3.  
 2 Pet. ii. 3. i. 5. <sup>k</sup> 1 Pet. i. 12. iii. 19, 22. 2 Pet. iii.  
 10, 13. <sup>l</sup> 1 Pet. iii. 9, 10, 11. i. 22. iii. 1, 2, 3, 4. 2 Pet.  
 i. 10, 11. iii. 14, 15, 17, 18. <sup>m</sup> Ἰδοὺς μὲν ἔγραψεν ἐπι-  
 στολὴν ὀλιγόστιχον μὲν, ἀπεπληρομήνῳ δὲ θραυσῆς χάριτι καὶ ἑρμηνείᾳ  
 λόγων. Mr. *Wotton's* Preface to *Clem. Romanus*, p. 107.



generally the same persons) with a just indignation and severity! And at the same time exhorts all sound Christians, with a genuine apostolical charity, to have tender compassion for these deluded wretches; and vigorously to endeavour to reclaim 'em from the ways of hell, and pluck them as brands out of the fire <sup>n</sup>.

The Apostle takes the sense, and frequently the words of St. *Peter's* second chapter of his second Epistle; sometimes he leaves out some of St. *Peter's* words <sup>o</sup>, sometimes he enlarges and gives a different turn to the thought <sup>p</sup>.

Both the divine writers are very near akin in subject, style, vehemence, and just indignation against impudence and lewdness; against insidious underminers of chastity, and debauchers of sound principles. They answer one another in the new Testament, as the prophecy of *Obadiah* and part of the forty ninth chapter of *Jeremiah* do in the old <sup>q</sup>.

There are no nobler amplifications in any author than in these two divine writers, when they describe the numerous villanies of the Gnostics in a variety of instances; which they severely brand, emphatically expose, and yet happily ex-

<sup>n</sup> Jude v. 23.      <sup>o</sup> As *παταλιντες* after *καπεργια*, Jude 16. 2 Pet. ii. 18.      <sup>p</sup> Jude 10. 2 Pet. ii. 12.

<sup>q</sup> Jeremiah Proph. xlix. from ver. 14.

press in all the cleanness and chastity of language<sup>r</sup>.

\* By Gnostics we may understand all miscreants who in the first times of the Church dishonour'd our holy religion by their antichristian notions and most vile and lewd practices. Those abandon'd wretches, whom the Apostles stigmatize, were horribly scandalous for their ravenous avarice, their insatiable lusts, their blasphemous impudence, and relentless hardness of heart, and stedfast obstinacy of temper. Which are describ'd with all the strength and vigour of clean and marvellous eloquence. To give a proper and just account of the various beauties of these two glorious chapters wou'd take up a large discourse, and require all the skill and sagacity of criticism. I refer my reader to the passages following. With what strong expression, adequate allusions, lively figures, and noble vehemence are their covetous and vile practices to bring in filthy lucre describ'd in *2 Pet. ii. 3. Jude 11, 16!* Their insatiable lusts in *2 Pet. ii. 10, 14. Jude 4, 8!* Their odious impudence and mad blasphemies in *2 Pet. ii. 10!* Their horrid wickedness in general, and the insupportable vengeance that must at last overtake and sink them into ruin in *2 Pet. ii. 1, 3, 12, 17. Jude 4, 10, 12, 13!*





## CHAP. VIII.

*Wherein an account is given of several advantages which the sacred writers of the new Testament have over the foreign Classics.*



THE sacred authors have innumerable advantages from the dignity of their subject, and the grand consequences of their doctrines; as well as their authority and awful address, and their charity and condescending goodness in delivering their narratives and precepts.

But those which are most to our present purpose are the particulars following.

The decency and clearness of their expressions, when there is occasion to mention the necessities or crimes of mankind. The charming and most edifying variety of their matter, style and expression. The deep sense and glorious signification of their language. The admirable and most useful moral contain'd in the mysteries of the Gospel; and with the clearest and most convincing reason inferr'd and heighten'd from them.

Y y

§. I. The

§. 1. The Spirit of God is a Spirit of unspotted purity ; and therefore in the 'old Testament those things, which if express'd too broad and plain might be offensive and shocking, are express'd with all possible decency and cleanness of concealment. The new Testament writers, which imitate and copy all the excellencies and beauties of the old, have in this case us'd wise caution and amiable delicacy.

Many of the pagan moralists have spoken well upon this subject of decency, and *Tully* is admirable upon it. In his *Offices* he speaks to this purpose<sup>f</sup>: That Providence has had a regard to the shape and frame of human body, and has put those parts in open view that have an agreeable and graceful appearance ; but has cover'd and conceal'd the parts appointed for the necessities of mankind, which cou'd not so decently be expos'd to view. Which wise care of Providence in the structure of an human body, the modesty of mankind has diligently imitated. Let us therefore follow nature, and the conduct and behaviour of virtuous and modest persons ; and shun every action, gesture, and word, which may shock the tenderest modesty, and be offensive to

<sup>f</sup> Lib. 1. cap. 35. p. 61, 62. Ed. Cockman.

a chaste eye and ear. But too many of the heathen writers and moralists have fail'd in this point: All one sect of the grave and solemn Stoics<sup>†</sup>. *Juvenal*, tho' in the main very sound and moral in his notions, in many places does not at all spare the modesty, or regard the honour of human nature: but while he declaims and inveighs against lewdness and villanous actions, is guilty of gross indecencies of language; and opens to the reader such shocking scenes as ought to have been conceal'd in the blackest darkness. But when the sacred writers correct and chastise the lewdness of vile and profligate wretches, they do it with a just severity, horror and grief mix'd together. All is chaste and clean; no word us'd that can offend the tenderest ear, or discompose the truest lover of purity. *St. Paul* particularly with great wisdom and address unites two things which seem contradictory; he gives his reader a just abhorrence of vile and detestable practices by representing them in a lively manner; and yet preserves an irreproachable gravity, an inviolate and amiable chastity and decency of expression<sup>‡</sup>. Good critics always require this decency and regard to the modesty of

<sup>†</sup> Tullii Offic.

<sup>‡</sup> Ro. i. 24, 26, 27. How clean and chaste is that expression, ἀσχημοσύνην ἐν ἀλλήλοις κατεργαζόμενοι;



human nature in their orator. The judicious *Aristotle* particularly requires, that impious and lewd things, often necessary to be mention'd, be always spoken with horror and caution".

§. 2. There is in the sacred writers of the new Testament such an agreeable and instructive variety of surprizing and important histories and narrations, sublime doctrines, and styles that must highly entertain and improve any man that is not indispos'd by vice and brutality to relish the things, or by ignorance to understand the language. In the precepts and commands there is a venerable and majestic brevity; in supplications, entreaties, and lamentation the periods are larger, and the style more flowing and diffusive. The narration is clear; the stronger passions are express'd with majesty and terror, the gentler and softer affections in the smoothest and most moving terms: and all this agreeable to *nature*, and the *rules* of the greatest masters", tho' in a manner much excelling their best *compositions*.

" Ἐάν τ' ἀσειβῇ (potius ἀσεβής) καὶ αἰχρῶ, δυσχεραίνοντως καὶ ὑποαβερβύως λέγειν. Ar. Rhet. 3. c. 7.

" Quicquid præcipies esto brevis. Hor. Ar. Poet. Τὸ μὲν ἐπιτάσσειν σωτομον καὶ βραχὺ. Τὸ δὲ ἰκετεύειν μακρόν, καὶ τὸ δούρειον. Dem. Phal. p. 6.

The new and old Testament are one book ; and the noblest, most admirable and instructive book in the whole world. The old Testament is the first volume, and the new Testament the second and last. There is a wonderful harmony and agreement between the two sacred volumes. In the first we have the type and shadow, in the second the antitype and substance: What in the first volume is prophecy, in the *last* is history and matter of fact: which at once clears all the obscurities and difficulties of the prophecies; and lets us know the reason why they were express'd in obscure terms\*. In the old Testament we have the most extensive and entertaining history that ever was compris'd in any language: The admirable account of the creation, destruction and renewal of the world; the antiquities of the orientals; the surprising adventures and fortunes of the greatest persons and families upon earth; the state of the *Jewish* people; the miracles in *Egypt*; the wilderness and *Red Sea*; the sublimity of the most rapturous hymns and poems; the wisdom

\* The Gospel is the best comment upon the Law, and the Law is the best expositor of the Gospel. They are like a pair of indentures, they answer in every part: Their harmony is wonderful, and is of it self a conviction: No human contrivance cou'd have reach'd it. There is a divine majesty and foresight in the answer of every ceremony and type to its completion. Mr. *Leslie's Methods with the Jews*, p. 75.

and

and usefulness of the best, shortest, and most elegant precepts of conduct and happy life, &c. will give the most delightful entertainment, the truest satisfaction and improvement to every capable intelligent reader. In the new Testament we have the completion of prophecies, beautiful allusions to the customs and histories of *the old*, with many of their animated phrases and expressions; which enrich the stores of the *Greek* language, and add emphasis and strength to it. We have the miracles of the birth, life, sufferings, and highest exaltation of God incarnate; and have a faithful and most marvellous and ravishing account of those mansions of heavenly glory and eternal happiness; which thro' his infinite condescension and love, we have a sure right and indefeasible title to. One cannot look into any part of the sacred writers of the new Testament but there are new doctrines and miracles related in the noblest and most engaging manner: or if the same matter be repeated 'tis in a new way; and we are entertain'd and instructed with delightful circumstances and divine remarks upon our blessed Lord's works of wonder, and words of wisdom and eternal life.

The grand design of infinite wisdom and goodness to train up mankind to a likeness to God, and raise him to heavenly happiness, is in this

sacred book transacted in all the proper methods and ways of address that can convince the reason, or move the affections of rational creatures. By precepts and laws enforc'd by the greatest rewards and punishments; by well-attested relations the most surprising, and of the utmost consequence to mankind; by the sublimity of prophetic schemes and awful images; by the insinuation of lively parables, and the sound instruction of the plainest and most convincing discourses and sermons that ever man spoke: By the familiarity of a letter in which at once you have strong argument, tenderness of goodwill, and sublimity of thought and expression.

To what we have in several places said before to this purpose, we shall add a few remarks upon this head of the surprising and instructive variety in the new Testament writers. Take the first chapter of *St. Mark*, how many wonderful things are compris'd in a few lines! How quick does the reader pass from one divine moral, one wonderful narrative to another! yet all is so clear and regular, that the surprising relations and instructions do not crowd upon you and distract your attention; but are presented to you in an orderly succession; so that your pleasure is not suspended; but you attend with constant wonder, and listen to your perpetual gratification and improvement.

provement. There is a most charming variety of divine doctrines and miracles in the sixth, seventh and eighth chapters of St. *Luke*. How strong and noble is the moral of the sixth chapter! The Son of God with convincing arguments proves it a duty to do good on the *Jewish* sabbath, against the superstitious and absurd notions of the Pharisees; and confirms his healing and blessed doctrines by the miraculous restoration of the poor man's wither'd hand to its first vigour and freshness. Then the great High-Priest and Saviour of our souls after a day spent in the offices of exemplary piety, and most generous charity, retires in the evening to a mountain and spends a whole night in prayer before he ordain'd his Apostles to the holy function and important business of publishing his Gospel, and taking the care of precious souls.

How pleasingly are the thoughts entertain'd with the contemplation of the Saviour of the world, sitting encompass'd with innumerable people, dispensing health and salvation to souls and bodies! with what consolations and motives does he encourage his Disciples to bear poverty, scorn, and the most barbarous usage in their travels for the conversion of nations, and their charitable labours to do infinite good to mankind? And with what vehemence and charitable severity does  
he



he exprefs the miserable condition of worldly men, who abound in plenty and are diffolv'd in ease; who are offended at our Saviour's humiliations, and are afham'd or afraid of the doctrine of his Crofs! Then the great Teacher sent from God paffes on to new precepts and exhortations far more exalted than any doctrines taught in the fchools of Pagan or *Jewifh* morality. How movingly does he prefs the duty of forgiveness of injuries, and fervent charity to the moft inveterate enemies! which, if it fully influenc'd human fouls, wou'd effectually eftablifh the peace and honour of fociety; wou'd moft vehemently raife mens minds to a divine refemblance, and give 'em ftrong affurances that they were the genuine and acceptable Difciples of Jefus Chrift.

After variety of other divine precepts and obfervations for the instruction and caution of his Difciples and Miffionaries, the chapter is concluded, and all the foregoing morals fet off and enliven'd by a moft forcible and appofite comparison.

No landscape upon earth can entertain the eye with a greater variety of delightful objects than the feventh and eighth chapters of this Evangelift do the mind with wondrous actions; in which power and goodnefs are equally concern'd; where miracles and morals are happily interpers'd

for the full edification and pleasure of the intelligent and devout reader. First we are charm'd with the pious and prudent address of the Centurion to our Lord for the recovery of his dying servant ; and his heroic faith, which he, who knows the secrets of all hearts, extremely approves and applauds. Who can forbear being deeply mov'd at the contrition and humiliation of the penitent woman, who kiss'd our Saviour's feet, wash'd 'em with her tears, and wip'd 'em with the hair of her head ! Here are such marks of religious sorrow and a thoro' reformation, as wou'd move the most rigid disciplinarian to compassion. The Son of God gives her his absolution, defends her against the spiteful and hypocritical cavils of the Pharisees ; and expresses the highest approbation of her pious zeal and duty. The danger of the storm, the confusion and terror of the Apostles, our Saviour's commanding the winds and seas with godlike majesty, and reproving his Disciples want of faith with gracious mildness, the fierceness of the man possess'd with Legion, the fury of the fiends driving the herds headlong down a precipice into the sea, the terror and confusion of the brutal inhabitants of the neighbouring countries, are great scenes of astonishment and wonder ; but have been spoken to, (some of them at least) before. After our Sa-

viour had cur'd the Centurion's servant, he goes to *Nain*, to meet there an opportunity of doing a gracious and most seasonable miracle. A widow's only son was carry'd in his coffin; our Lord met the mournful procession, commanded the funeral to be stopp'd; went to the disconsolate widow, bad her cease to mourn, and by his divine power turn'd her mourning into such joy, as 'tis impossible for any body to express, or imagine, but one in her condition.

As this *most divine friend of human race* was going to raise the daughter of *Fairus*, a woman, incurably ill, and undone in her fortune by expences laid out towards her recovery, takes the opportunity to touch his garment in the crowd. According to her faith her trial succeeded: She immediately feels health and soundness diffus'd thro' her whole constitution: But her joy for her speedy and compleat recovery was checked by her fear of the penalties of the law against those who shou'd presume to go in publick during the time of their uncleanness<sup>y</sup>. But our Saviour encourages her faith, and obliges her to own the miracle; to publish her faith to be an example to the people; and his divine power, to induce 'em to become obedient disciples and subjects of the

<sup>y</sup> Vid. Leviticus xv.

only Messiah of human race. This one instance may serve for a representation of our Lord's whole life upon earth; which had no vacancies or empty spaces; but was all fill'd up with the *most heavenly exercises and healing wonders*. But when Jesus arriv'd at the ruler's house, as soon as he had spoken that word of sovereign power and authority, *Damsel arise*, with what unutterable transport wou'd the mourning parents receive their dear child from the dead? What solemn reverence, what awful gratitude to their divine benefactor, wou'd possess their over-joy'd souls? What adoration and wonder and fear mixt with joy wou'd succeed the rude laughter and scorn of those who derided our Lord!

He gave a resistless proof, that with respect to his power, which extended to all persons and all states, the damsel was not dead, but slept.

All these admirable accounts of our Saviour's infinite power and goodness have not only a choice copiousness of very valuable reflections and morals mixt and intersperst by the Evangelist, so as to diversify the sacred history with all the most agreeable and improving ways of addressing human minds; but from the miracles and narration it self naturally arise great numbers of the most entertaining and profitable observations and remarks.

From



From the circumstances of the great facts we learn the sublimest doctrines; and the miracles, which confirm the truth of Christianity, infer and lay open to a thoughtful reader those venerable mysteries and heavenly truths which are the glory and dignity of it. How many strong proofs have we of our Redeemer's almighty power and eternal divinity in these three chapters! 'Tis hence plain that he knew the hearts and secret thoughts of men, which is always appropriated to the divine Omniscience. *Thou, even thou only knowest the hearts of the children of men*<sup>2</sup>. He in his own name and by his own authority calms the storms, and rage of the winds and seas<sup>a</sup>: pardons sins, and commands the dead to arise<sup>b</sup>. From the terror of the infernal spirits, and their supplications to him not to torment them before their time, we learn that there is a great abyss to which evil spirits are not yet confin'd; a state of remediless misery and full punishment reserv'd for the rebel-angels at the judgment of the *last day*<sup>c</sup>.

<sup>2</sup> Luke vi. 8. 1 Kings viii. 39.      <sup>a</sup> How noble and majestic, and full of spirit, is the expression, ἐπισημασε τὸ ἀνέμου καὶ τὸς κύβωτον τοῦ ὕδατος, *he chid the wind and storm?*—Luke viii. 24. 'Tis in the old Testament apply'd to God alone, Ἀπὸ ἐπιτιμῆτος σὺ φέγγονται—τὰ ὕδατα, Psal. ciii. according to Septuagint, ver. 7.      <sup>b</sup> Luke vii. 48, 14.

<sup>c</sup> Luke viii. 31. St. Jude ver. 6.



In the case of *Jairus's* daughter we learn that the human soul does not die with the body, but may subsist in a separate state : and that Jesus is the Lord and giver of life, and has sovereign power over all souls and in all worlds. He has the keys of hell and paradise, *and opens and none shuts, and shuts and none opens*<sup>d</sup>.

§. 3. There is a deep meaning and copious sense in the sacred writers of the new Testament; which you will in vain seek for in the most judicious and close writers of the heathen world. There are many beautiful references to the stupendous providences related in the old Testament; allusions to the laws, sacrifices, and rites of the *Jewish* church and nation, and to the customs civil and religious of other eastern people; which are surprisngly agreeable and nobly emphatical. Numerous passages have a retrospect to the history of ancient times; and many a prospect towards the coming ages and states of Christianity; which are not now understood in their full extent and significancy; but will be open'd for the instruction and wonder of Christians nearer to the day of judgment.

<sup>d</sup> Luke viii. 54, 55. Apoc. iii. 7. Upon this section of the variety of sacred writers see an excellent passage out of Dr. *Knight's* Preface to his sermons on the Divinity of our Saviour and the holy Ghost, p. 2, 3.

Divinely-inspir'd writers, according to the great *Verulam's* observation <sup>e</sup>, ought not altogether to be expounded after the same manner that human compositions are. The secrets of hearts and succession of times are only known to the immortal King, and only wise God who inspir'd these authors: therefore since the precepts and dictates of infinite wisdom were address'd to the hearts of men, and comprehend the vicissitudes of all ages with a certain foresight of all contradictions, heresies, and different states of the Church, they are to be interpreted according to this latitude. When we come to know these compleat treasures of divine eloquence and wisdom to more perfection, how shall we admire them; what incomparable instruction and satisfaction shall we receive from them? How valuable does that passage of *St. Paul* about the paper and parchments, ridicul'd by some shallow wretches, and wrested to an heretical sense by others, appear from the just interpretation of it, and the valuable inferences drawn from it by the excellent Bishop *Bull* <sup>f</sup>?

In the beginning of Christianity the value of that observation of the Evangelist, *Jesus prayed the third time, saying the same words*, might not

<sup>e</sup> *Instauratio magna*, l. 4. p. 475.  
iv. 13.

<sup>f</sup> Sermon on 2 Tim

be so fully understood: but the madness and pride of latter ages have open'd its full significancy and emphasis. The design of it seems to be to encourage modest and sound Christians in the use of venerable and establish'd forms of prayer, that are more useful and valuable, as some other blessings are, for being common and us'd every day; and likewise to confute hot-headed sectaries, who nauseate all forms of prayer, even that most divine one of our Saviour, priding themselves and entertaining their deluded followers with their own raw and *extempore* effusions <sup>f</sup>.

In that grand description of the Son of God in St. Paul's admirable Epistle to the *Colossians* <sup>g</sup>, 'tis not only express'd in the loftiest terms and most triumphant manner, *that all things were created by him in heaven and earth, visible and invisible*; but after an enumeration of the noblest of *all* the beings in the universe, 'tis added, *all things were created by him and for him*. Which was added by divine wisdom to confute the blasphemies of heretics, who deny our Saviour's eternal Divinity.

<sup>f</sup> Mat. xxvi. 44.    <sup>g</sup> Coloss. i. 15, 16, 17, 18, 19. Our Saviour and his Apostles expressly call the elements bread and wine after the consecration is perform'd; for 'tis certain the elements are not to be eat or drank till they be consecrated; and that we are not partakers of the elements till we eat or drink 'em; whereas the Apostle says 'tis bread even after or at the participation, 1 Cor. x. 17. xi. 26. Mark xiv. 25. D. Bennet.

These subtil depravers of sound Christianity pretend that the Son in making the world was us'd only in the quality of a servant or instrument<sup>h</sup>: For upon this sense how true soever it might be that all things were created by him, yet it cou'd not possibly be true that all things were created for him too: Since he for whom all things were made is true God omnipotent and eternal. For God *made all things for himself*<sup>i</sup>. In the eleventh chapter of the Epistle to the Romans there is as concise and magnificent a description of God the Father as any where in the sacred writings: *For of him, and thro' him, and to him are all things*<sup>k</sup>. Every part of which description is fully and frequently apply'd to the Son of God's love and bosom.

<sup>h</sup> Vid. Dr. Stanhope Ep. and Gosp. Vol. I. p. 159. That learned man has given us a very noble explication of that majestic character of the Son of God: *ὁς ὢν ἀπαύγασμα τῆ δόξης (τῆ πατρὸς) καὶ χαρὰς τῆ κοινῆς αὐτῷ κ. τ. λ.* On which he clearly shews the fitness and divine propriety of these words to express the unity of nature and distinction of person betwixt 'em, *ibid.* p. 160, 161, 162. <sup>i</sup> Prov. xvi. 4.

<sup>k</sup> Ver. 36. *Ἐξ αὐτοῦ καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα*, are a noble and full character of the true and eternal God, the Creator and Lord, Benefactor and Preserver of the universe. And are these expressions apply'd to the Son blessed for ever of lesser force and majesty? *τὰ πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸν ἔκτισται, καὶ αὐτὸς ἐστὶ πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε*, Col. i. 16, 17. Heb. i. 3, 10, 12. John xiv. 9. xii. 45. Phil. ii. 6, &c. 1 Cor. viii. 6.



The great accuracy us'd in the Gospel-expressions of the holy Ghost descending upon our blessed Saviour at his baptism, obviates at once a great blunder in a *Socinian* objection, and exposes the idolatry and folly of those people who paint the holy Ghost like a dove<sup>1</sup>. Grammar and plain sense shew that the words have no relation to the bodily shape, but the motion of the dove, *σωματικῶ εἶδει ὥσει περιεσθᾶν*, *descending as a dove does, leisurely and hovering*, otherwise it must have been *περιεσθᾶς*<sup>m</sup>.

In all the wondrous sights at *Horeb* there was no appearance of God. The *Jews* saw many other similitudes, as fire, smoke, &c. but were to make no resemblance of God from any thing they saw; and the fowls of the air are particularly mentioned<sup>n</sup>.

<sup>1</sup> Mat. iii. 16. Luke iii. 23. <sup>m</sup> *Vid.* Mr. *Lesley's* third *Socinian* dialogue, p. 19. Dr. *Scot* gives the same account of this glorious descent with his usual sound sense and noble eloquence. "The holy Ghost, as St. *Luke* tells us, descended  
" on our Saviour in a bodily form or appearance, which St.  
" *Matthew* thus expresses, The Spirit of God descended like  
" a dove and lighted upon him; not as if he descended in  
" the form of a dove, but, as it seems most probable, he as-  
" sum'd a body of light or fire, and therein came down from  
" above; just as a dove with its wings spread forth is ob-  
" serv'd to do, and gathering about our Saviour's head crown'd  
" it with a visible glory. Mediator, c. 7. p. 110.

<sup>n</sup> Deut. iv. 12, 17.



§. 4. All the mysteries of the new Testament are pure and noble, august and becoming the majesty of the God of Gods: not like the Pagan mysteries and ceremonies, which like some of their temples were pompous and stately on the outside, but within contain'd nothing but some vile and contemptible creature. Lewdness, or foppery at best were at the bottom of all their shew and solemnity: and generally those who were initiated into the sacred rites and nearer services of their Gods, were much more *profane* and *wicked* than those who were commanded to depart from their temples for being *so in* their notion. The venerable mysteries of the incarnation, the sacred Trinity, the resurrection and glorification of human bodies, are not vain speculations to amuse the fancy; but are the essential doctrines and fundamentals of the purest religion in the world; that are graciously design'd and directly tend to improve the understanding and rectify the will, to raise gratitude, and all duty and devout affections to God. They have a certain and full influence on the present and future happiness of mankind. 'Tis observable that in the Epistles that treat most fully and magnificently of the sublime doctrines and awful objects of our faith, there is always in the conclusion a choice

collection of morals and sound precepts of pure life ; which are the true consequences of those most lofty and venerable truths and essentials of the christian creed °.

Those awful and venerable secrets, which the Angels desire to look into, as we shall see more fully hereafter, are by Free-thinkers and profane pretenders to philosophy made to be no secrets at all ; and so the majesty of the thoughts of the sacred writers, and the propriety and nobleness of their language are debas'd, and comparatively sunk into meanness and contempt : the goodness of God the Father, and the condescension of our Saviour in redeeming human race, are depretiated and infinitely undervalu'd ; and by consequence the obligations of mankind to love, obedience, and gratitude for infinite mercies are horridly weaken'd and lessen'd. Ill principles and heretical depravations of the Gospel mysteries naturally tend to vice and corruption of manners. But if Jesus Christ, according to the plain language, the whole contexture and design of the sacred books be true, natural, eternal God without any quibble or evasion, then how adorable is the love of God the Father, who spar'd not his own Son for our salvation ? how infinitely great and obliga-

° Vid. Ep. to Coloss. Ephes. Hebrews, &c.

tory the condescension of God the Son who took our nature, and suffer'd for us? how stupendous the charity and grace of God the holy Ghost who inspires Christians with a due sense of this great salvation; and with qualifications to entitle us to it, and make us capable fully and with eternal satisfaction to enjoy it <sup>p</sup>?

Mr. *Lock* is pleas'd to observe that St. *Paul* is in pain, and labours for words to express the mysteries of the Gospel. And so he might well be upon the foot of the old and sound doctrine of our Redeemer being true eternal God; then no language that mortals can understand or utter can reach the magnificence and infinite glories of that mystery: But if the mystery of the Gospel lies only in Jesus being only an exalted creature, and great prophet; and all the divine triumphs, rapturous exultations and praises of St. *Paul* rise no higher than to the mercy vouchsaf'd to the *Gentiles* to share with the *Jews* in the privileges of the Gospel; and have no relation to the great mystery of godliness, God manifested in the flesh, but rather exclude and deny that, according to this Gentleman's interpretation

<sup>p</sup> *Vid. omnino* Bishop *Taylor's* Life of holy Jesus, Part I. 2d Sec. 3. p. 16. 6.

against it in some places <sup>q</sup>, and silence in all the rest; then the great Apostle has overdone his subject; has been dangerously bold in applying the sublimest and incommunicable titles and attributes of God blessed for ever to a mere creature.

<sup>q</sup> One of the clearest and strongest proofs of our Saviour's eternal Divinity, *Rom. ix. v.* is daringly set aside, stript of all its grandeur and sublimity, and turn'd into a low and odd sense; *of whom is Christ as to the flesh, who is over all, God blessed for ever, Amen.* He (Mr. Lock) zealously follows the blunder of *Erasmus*, and contrary to the natural sense and usage of that phrase among the *Hebrews*, the interpretation of almost all the fathers, with unnatural force and wire-drawing racks it into this distorted form—Of whom was Christ, who is over all. God be blessed for ever, Amen. He says not a syllable to excuse this most *horrid perversion*. V. Whitby, Hammond, St. Chrysostom.





## CONCLUSION.

**I** Am sensible that there are innumerable noble and beautiful passages in the new Testament which I have not mention'd, and been far from setting forth those in their best light and full advantage, which I have mention'd; and indeed no man can do that; tho' I doubt not we have many learn'd and judicious men, who are better qualify'd for such a great work than I am. But I am in hopes that what I have done on the subject will contribute something to the illustration of the sacred book, and the honour of Christianity. That was the thing I all along aim'd at; and the sense of my integrity and honest intentions will sufficiently comfort and support me under the peevishness and prejudices of some friends, who are regardless of the language of the divine writers; and the rancour and malice of enemies, who hate and ridicule the doctrines. I must desire the friends of this *sacred book* to read it carefully and study it in the original; and to esteem it as an immense treasure of learning, that requires all their abilities, and all their reading. In order to illustrate and explain this heavenly book there is occasion for a good skill in the *Jewish, Greek, and Roman* histories



and antiquities; a readiness in the classic authors, and the *Greek* interpreters of the old Testament; and a competent knowledge of the *Hebrew* language. To which must be added chronology and geography. Scarce any part of learning but will be of some use and advantage in the study of these divine writers. The pleasure and improvement of a close and regular study of the *new Testament*, all along compar'd with the *old*, will be greater than we our selves cou'd have imagin'd before we set upon it. Besides the pleasure and agreeableness of such an employment, 'tis of the utmost importance and most absolute necessity for us all to study the inspir'd book in order to practice. In it is the grand charter of our eternal happiness. What a noble employment, what ravishing satisfaction must it be to see there our sure title to the heavenly inheritance, and have before our eyes in plain and legible characters infallible directions how to avoid the loss or forfeiture of it! The sublime mysteries and doctrines here deliver'd are the most august and venerable truths that ever were reveal'd to mankind; that shew us the dignity of our own nature, in order to teach us purity and a generous contempt of trifles, and disdain of vile and little actions; and represent to us the infinite generosity and magnificence of the divine nature, in order to entertain our contemplations and raise

our wonder and gratitude to the highest pitch. The terrors there denounc'd against all unbelievers and wicked despisers of the divine majesty and authority of our Saviour are strong and awful motives to all reasonable people to fly from the wrath to come, and take care not to neglect so great a salvation. The precious promises of the Gospel, as they are demonstrations of the infinite generosity and mercy of God, so they are to men the immoveable basis and support of their faith and all their joyous hopes of immortality. This is the book by which our lives must here be regulated, and be examin'd, in order to our full absolution, at the *last day*. This is the book that makes all who duly study it learn'd and happy; wise to salvation. The temptations and suggestions of the Devil are check'd and conquer'd by the sacred text. Our Saviour shews us the great value and excellency of the holy Scriptures, when out of them he draws arguments to confound the infernal sophister<sup>a</sup>.

And as the ever-venerable mysteries and refining doctrines of the Gospel raise men to heaven and happiness; so 'tis highly probable the study of 'em shall be one part of the entertainment of blessed spirits: What glorious scenes will then open,

<sup>a</sup> Mat. iv. 4, 7, 10.

when we shall see face to face, and know as we are known! when we shall understand the manifold wisdom and grace of God in his conduct of the great mystery of our redemption! How will the illuminated spirits of just men made perfect be charm'd with the propriety and divine pathos, be astonish'd at the sublime sense and mystery that were compriz'd in the plainest and commonest words and expressions, which dry and presumptuous critics have cavill'd at, as idiotical, low, &c.?

*When Moses and Elias, says the great Mr. Boyle, left their local not real heaven, and appear'd in glory to converse with our transfigur'd Saviour on the mount, their discourse was not of the government of kingdoms, the engagement of great armies, conquests and revolutions of empire; those are the solemn trifles that amuse mortals: But they discourse upon the chief subject of the inspir'd book—the decease which he shou'd accomplish at Jerusalem; those meritorious passions, that miraculous death, that were to redeem and save a whole world<sup>r</sup>. The dignitaries of heaven are describ'd by St. John as singing the song of Moses and the Lamb, and paying their adorations in the words of the sacred writers.<sup>r</sup>*

St. Peter

<sup>r</sup> *Vid.* Mr. Boyle style of H. S. 216, 217. Rev. xv. 3.

<sup>r</sup> Exod. xv. Mosi canticum applicatum Christo & rebus Christi. Compare ψ. 3, 4. of St. John's *Apocalypse* with Exod. xv. 11, &c. *Psal.* cxlv. 17. *Isa.* lxvi. 23. *Jer.* x. 7. — And cou'd

St. *Peter* represents this matter in a very glorious piece of sublime; *εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι*, *which things the Angels desire to look into*. Learned men take this expression to be a beautiful allusion to the golden cherubims looking towards the mercy-seat<sup>v</sup>. It very properly signifies to pry narrowly into those glorious revelations; to stoop down and look earnestly, as St. *John* into our Saviour's sepulcher<sup>w</sup>; or else to bow themselves in adoration of so great a mystery. 'Tis certain that pride was the condemnation of the Devil; and 'tis argu'd into a fair probability that his pride was provok'd by his foreknowledge of our Saviour's incarnation. The offence of the Cross is certainly the ruin of haughty spirits, who are tempted by the apostate Angels, and follow their example in endeavouring to destroy in the minds of men that fundamental article of our faith<sup>x</sup>. But those good Spirits, whose nature and excellencies so far transcend ours, think this adorable instance of the divinest charity and humiliation worthy their bowing as well as desire to look into. The Angels which preserv'd their allegiance, and

could the devotions of the triumphant Church be express'd so properly, so sublimely, as in thoughts and terms dictated by the eternal Spirit? \* 1 Pet. i. 12. <sup>v</sup> Exod. xx. 18, 19, 20. *Mysterium hoc cernui venerantur angeli.* <sup>w</sup> John xx. 5. Mr *Lesley*, Dial. i. p. 240. <sup>x</sup> *Vid.* Mr. *Lesley* uti prius.



stations in glory, willingly submitted to adore the humanity join'd in one person with the Godhead<sup>y</sup>. Submit did I say? They glory'd in it with all their powers. It was their most natural service, the most stupendous and noble demonstration of divine love, which will occasion the eternal felicity and preferment of human race, and be the unexhausted subject of the wonder and joyful praises of all the glorify'd servants and sons of God.

*Now to the ever-blessed and adorable Trinity,  
God the Father, God the Son, and God the holy  
Ghost, three Persons and one eternal Divinity,  
be ascrib'd by the Church militant and triumphant,  
all majesty, dominion, worship, praise  
and glory. Amen.*

<sup>y</sup> Mr. *Lesley's* Hist. of Heresy and Sin, p. 782. Mr. *Norris* Rel. and Rea. Part I. Con. 8. Sec. 21. p. 89. *Jenkins* Reas. Part I. p. 328, 329.

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